Musings on Andal's Tiruppavai

Dr. V.S. Sampathkumaracharya

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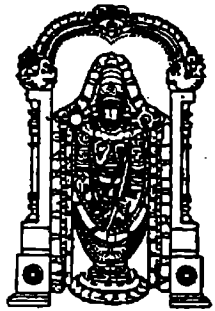
on
SAINT ÁNDÁL'S TIRUPPAVAI

(A Garland of Thirty Multifaceted Mystic Verses)



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Musings on
SAINT ĀNDĀL'S TIRUPPAVAI

(A Garland of Thirty Multifaceted Mystic Verses)

Karnataka Kalatilaka, Lalita Kalaasraya, Sangeeta Vidyanidhi
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Dedicated to the sacred memory
of my Vidyaguru
Vaidika Dharma Bhooshana
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FOREWORD

Sahitya Bhooshana, Sahitya Mahopadhyaya, Dharma Saarasvata,
Vidwan **Raghusuta**

Tiruppavai is a pearl in the ocean of Bhakti and Srivaishnava literature. It is also referred to as a Garland of Thirty Verses, dedicated to Lord Sri Ranganatha by Saint Godadevi. Since centuries, it has been the heart-throbbing element in every devotee of Vishnu. To whichever spoken language the devotee may belong, this lyric stays on his lips forever.

Though the Tiruppāvai is in pure Tamil, it has been considered as yet another Bhagavad Gita. Many devotee scholars have translated it into their respective languages. One such work is by Dr. V. S. Sampathkumaracharya, a true and staunch follower of Srivaishanvism. In writing this work, though he is guided by his guru, the Veteran Ubhaya Vedanta Scholar (late) Prof. V. T. Thirunarayana Iyengar (incidentally he was my teacher in the Maharaja's college, Mysore, in the late forties of the last century) Dr. Acharya has shown his brilliance in writing this unique work, a creditable one. He has given the correct treatment to the original work and made the present volume an excellent treatise, by giving the original pāsuram, its trasliteration, its summary in Kannada and also the Kannada and English version in simple poetry. The Valuable commentary of the pāsurams, is easily understandable by the earnest layman-devotee. In this way Dr. Acharya has brought the work nearer to the hearts of the masses. This valuable work, at once, appeals to both the Scholar and the lay devotee. He has done an excellent job keeping in view the profound philosophical perspectives of this eminent work.

Moreover, Dr. Acharya has brought out very clearly, the real philosophical insight of Saint Āndāl, which depicts the required Prapatti (Saranaagati - Complete Surrender to the

Lord) and the way in which the Chetana (Soul) has to attain eternity by following the path as explained in the Tiruppāvai, in a simple and spontaneous manner of dedication. This can be followed by everyone even in this modern and scientific age.

This work in English is indeed a valuable contribution meriting a worthy place in the galaxy of the works of eminent scholars like Prof. S. S. Raghavachar, Dr. S. M. S. Chari and others who have enriched and embellished Visistadvaita vedanta by their scholarly works.

Let the readers taste this nectar and forget themselves in the world of Bhakti brought out by the 'musings on St. Āndāl's thirty multifaceted garland of mystic verses.'

Bangalore **Raghusuta**

AUTHOR'S NOTE

The Tamil Divyaprabandham—Naalaayira Divya Prabadham, called Tiru-vayimoli-a work of 4000 stanzas is the property of Srivaishanavas and devotees of Vishnu. It is the contribution of 12 Alwars and that of Tiru Varangamudanār of Srirangam, an ardent desciple of Acharya Ramanuja. Amudānār composed 108 verses on his mentor guru Acharya Ramanuja.

The Ālvars are 12 in number. The word Ālvār has been explained as one deep in wisdom. They were wise seers who exercise spiritual sovereignty over the hearts of men. They were great mystics deeply immersed in the ocean of devotion to Narayana or Vishnu. These Ālvārs, like the Nāyanaars, are a cosmopolitian group, being gathered from all castes and various strata of society. Their one common characteristic was their fellowship in the love of God.

The traditional dates of these Ālvārs take us to anything from 5000 to 6000 years backwards, but the historical dates of Ālvārs based on inscriptional evidence are inferred to be between the 6th century A.D. and 9th century A.D. Some of the great Saiva Nāyanārs were contemporaries of Ālvārs.

Āndāl is the only woman-saint, who has contributed the Tiruppavai and Nāchchiyār Tirumoli. She is said to be the fondling daughter of periyālvār or Bhattanātha, also known as Vishnuchittar of Srivilliputtur, in the Ramanad District of Tamil Nadu. Her spiritual descent is traced back to Sridevi, the Universal Goddess or nearer to Bhudevi. Periyalvar or Vishnuchittar, one of the twelve Ālvārs was born in a

patriarchal Brahman family. He had a hand-garden in his house, where he tended a Nandana Vana (flower-garden), where he grew the sacred Tulasi, which he daily wove with other fragrant flowers into handsome wreaths. His sole occupation was to offer daily, these beautiful wreaths to Lord Vishnu in the form of Vatapātrasāyin (The sleeper on the Fig-leaf' at the time of deluge), the Lord resident of the place.

One day, when he was working in his garden, he found a beautiful child covered with sod, just as king Janaka discovered Sita. She was brought up by him with care and affection in the orthodox fashion. She was named Goda. She grew up with ardent devotion to Lord Krishna and wished to be married to Him alone. In her father's absence, she used to wear the garlands intended for the Lord, and admire herself in a mirror thinking that she would be a match to Him and unwear them. One day, this was noticed by her father, who chided her for making the garlands unfit for the Lord and so he did not offer them to the Lord. He had a dream in which Lord Vatapatrasāyin asked the Ālvār that He would wear no other flowers other than worn by Goda. The astonished Ālvār considered his daughter as God's own from that day and offered the flowers as desired by the Lord. Henceforth, Godā came to be known as-Soodikkodutta Nācchiyar, the Queen that wore and gave.

As Godā grew, her love for God became intense. She imagined like the Gopis of old in Brindavan and resorted to the practice of Vrata. (Vrata being a punctilious performance of a self-imposed festive vow of a certain orthodox description, having its final aim, the realisation and

possession of God's August presence) The way of this Vrata is sung in the 30 verses of Tiruppavai—Sacred Vow.

The Ālvār had a divine dream, in which Lord Ranganatha of Srirangam, appeared and proposed for his daughter's hand and heart. As per the divine message, the Ālvār took Āndāl, the bride, to Srirangam and there Goda entered the shrine of Lord Ranganatha, stood before him, ascended the Sesha-bed and merged in Him. "Glory merged in glory. The soul and God met". The Ālvār returned to Srivilliputtur and spent the rest of his life in the kainkarya—service of Lord Vatapatrasāyin.

Goda, also known as Āndāl, means giver of cows, illumination and revelations. True to her name Āndāl blossomed forth to personify all these cherished values in her mystic revelation. Āndāl being one of the great Ālvārs, and a gem of a mystic among them, homage has been paid to her during all these centuries.

She lived several centuries before Acharya Ramanuja and her works have been zealously commented upon by a galaxy of scholars.

Āndāl was a bridal mystic. She was a born devotee of God like Saint Thyagaraja. In her *Tiruppavai,* one can sense and feel the emotive cravings of a most sensitive soul, the agony and ecstacy through which it passes, only to usher in, in the end, a mystic revelation of *Prapatti,* total surrender to God, with a lyrical abandon. she awakens all from their slumber of ignorance and invites them to join her in her vow of approaching the Lord and praying to him, to grant them the boon of doing service—Kainkarya. Under the pretext of imitating the ritual of Gopis

(Margazhi Neerattam), she has given an universal call in her Tiruppāvai. It is not a message exclusively given to Srivaishnavas (as misunderstood), but to all, to uplift them and has advised the people to recite the name and glories of the Lord, to be blessed with His divine grace. Andal, as her name means, ruled over the Lord by her unlimited love for Him and by showing the path of salvation to all of us.

All the Acharyas held Āndāl and her prabandhās in the highest esteem, the earliest being Pundarikaksha or Uyyakondar, a disciple of Nathamuni. Two hymns of homage composed by him are recited before reciting Tiruppavai. The Sanskrit hymn—Neelatunga— by Parāsara Bhattar is also recited first. Goda's Naacchiyar Tirumoli has a hymn by Tirukkannamangai Āndan. Manavala Mahāmuni has composed three verses on Āndāl in his Upadesa Ratnamalai.' Acharya Ramanuja. was known as Tiruppavai Jiyar, a title conferred on him by his preceptor Periyanambi. According to Tiruvaranganatha Amudanār, a disciple of the Acharya, the life of Ramanuja was continuously sustained by the grace of Goda, whose hymns were his life-breath. In Nācchiyār Tirumozhi Āndāl desires to offer a hundred Vessels of butter and hundred others of Akkaaravadisal or kshiranna (a milk sweet). The Acharya found out that her desire had not been fulfilled. So he fulfilled her wish at the shrine of Tirumalirum Sholai and went to Srivillputtur to pay his respects to Āndāl. Goda was pleased with him and called him as her elder brother. Andhra Poorna's Ramanujāshtakam has the words—Godagrajo digvijeta Godabheeshta Prapoorakah | (गोदाग्रजो दिग्विजेत गोदाभीष्ठ प्रपूरकः।) The Acharya has consecrated the idol of Goda in various temples.

Vedanta Desikar, another great Acharya, has composed the 'Godā Stuti' — a composition of 29 slokas or couplets, bringing out the glory and greatness of Āndāl. Periya Vācchān Pillai, the famous prince among commentators—Vyākhyāna Chakravarti, says that the Ālvārs desired communion with God ; Periya Ālvār desired the welfare and prosperity of the Lord and Āndāl desired the welfare and prosperity of His devotees. The Ālvārs were awakened by God, but Godā awakened the Lord and reminded Him of the subservience of all souls to Him. She sought to dwell in Him and show the path of spiritual union through love to all souls.

The Tiruppāvai, a garland of thirty mystic songs occupies an unique place in the world of devotional literature. As Raghusata has aptly said, it is a work full of symbolism and the first awakening song—Suprabhātam in the Nālāyira Divya Prabhandam. It is a poetry of excellence in the language of the people, in Tamil literature. Manikya Vāchakar, The great Saiva mystic saint, was enamoured of its poetic beauty, beauty of sound, sense, mysticism and devotion and has named his Tiruvāchakam, a song of twenty poems, as Tiru Vembāvai. These are the two Pāvai works in Tamil literature—*(Raghusuta-Sampradaya. p. 42)*

Tiruppāvāi has been translated with detailed notes, into Kannada, English, Sanskrit, by several scholars. During the month of Margasira (Dec-Jan), lectures by eminent scholars are arranged and listened to by devotees throughout South India and in places where South Indians have settled.

I have had several opportunities of listening to the

exposition of Tiruppavai by well known scholars at Mysore, for several years. I had also the unique privilege of this great classic being taught to me and expounded by one of the greatest Ubhaya Vedanta and Sanskrit scholars, the late Prof. V. T. Tirunarayana Iyengar of the Mysore University. He taught me the import and significance of Tiruppāvai for over a period of three months. while listening to his scholarly philosophic expositions, I had jotted down important points for my manana (pondering) at home. Based on them, I have ventured to place before the interested public, what I had learnt from him, as per his wishes. I have dedicated this small treatise to his revered memory.

I have gone through a number of commentaries, translations and some poetical rendering by scholars and poets. In this book, I have chosen some Kannada poetical renderings from the works of my elderly friend Sri K. Doreswamy Iyengar, poet and scholar, and from my friend pandit T. L. Vaidyanathan and also from the work of my first cousin Gamaka Vidushi Priyadarshini Iyengar of Holenarasipur (Hassan Dt.) and the English versification by Smt. Sobha Ramaswamy of Coimbatore, who have been kind enough to permit me to utislise them for which I am highly thankful to them.

It is worthwhile to note that Ariyakudi Ramanuja Iyengar, the sovereign of Karanatic music for more than five decades, architect of modern Karnatic music and exemplar of the golden mean in music, composed music for the hymn of Tiruppavai. He used to sing invariably a hymn in everyone of his concerts. Cassets of the Tiruppavai hymns sung by the late well known vocalist M. L. Vasanta Kumari are

available. Sangita Kalanidhi D. K. Pattammal has also sung these hymns.

This work would not have come to light but for the encouragement of my intimate friend, scholar and versatile writer Vidwan Sri Kasthuri Rangacharya, better known as Raghusuta. I owe him a deep debt of gratitude.

My thanks are due to the T. T. Devasthanams and its authorities, Tirupati, for the financial assistance making the publication of this book, a reality. I must also express my sincere thanks to Sri D. V. K. Murthy, well-known publisher of Mysore, for readily taking up the publication of this book. I am thankful to Sri A. G. Suvrateendra and his son Sri A. Srinivasa of Vani Press, Mysore, for the prompt and neat printing of the book.

This book has been written with the earnest hope that it will reach a wider circle of readers and devotees, not only the Kannada knowing, but others as well.

7-4-2002
Mysore

V. S. Sampathkumaracharya

INTRODUCTION

Tiruppavai is a poetical work consisting of thirty verses in Tamil language. It is composed by a spinster Andal who lived in Srivilliputtur in Tamilnadu. If reflects the ambition, the equipment, the attempt, the assistance and patronage and finally the result and determination not to miss the result under any circumstances. From this point of view, the work may be regarded as beloging to the category of high class poetry. Another poem of Āndāl is Nāchiyār Tirumoli, having 143 stanzas. Both the poems are unique in their literary, philosophical, religious and artistic content. The imagery pictured here is unparallel. It is difficult to find poetry surpassing or even equalling the poetry of Āndāl in the whole gamut of Tamil literature. Such is the greatness of these two poems of Āndāl.

There is however, another point connected with this work Tiruppāvai. The aim is of the loftiest order. The attempt to realise it, is the birth-right of the seeker. The equipment is not acquisiton, but is a gift for us from the supreme entity and finally, the attempt is to follow the footsteps of the chosen leader, who has been considered by the Supreme, to show the way to people, who are after refinement in life. This aspect is contained in the Vedas, which are the earliest and the most reliable book which directs man to adopt a course of life, which would put in his possession the best form of bliss, ever enduring and unalloyed.

It is said that this composition enjoys the status of Mangala Sutra, the most sacred ornament around the neck

of a lady, who is ever prosperous and happy. It is also said that this composition serves as the seed from which the tree of wisdom develops.

To appreciate the significance of this composition, it is necessary to be familiar with the background to life, which means discovering what is most significant in the teachings of the Vedas and the Upanishads in particular. The sacred syllable Om, known as Pranava, describes the structure of the cosmos constitutionally and functionally. There are two elements, which claim to be recognised. The major element is termed in the Upnishads as Sat, Ātman, Brahman and Narayana. The second element is termed as Chit, Ātman, Jiva and Chetana. The link between the two entities is also described by using various terms—Chetana is regarded as the Sakti, Amsa, tanu, Sarira and so on, indicating that the element to remain as its subordinate, without any independence to itself. It is clear from this, that there are two entities naturally distinct, but they are not unrelated and apart. This is the basis to regard the system expressed by Pranava as Visistadvaita, a single entity with connected dependents.

The idea contained in the Pranava is made more clear in the Upnishadic statement "Sarvam Khalu idam Brahma tajjalaam iti sāntah Upaaseeta". It is a direction to the enquiring student that he should keep calm by constant reflection that the world originates from Brahman, which sustains it and into which it enters in the end. It has emphasised the nature of relationship of a particular variety by using the expression—'Sarvam Brahma'. This equation does not necessarily mean identity, as it would not agree

with the idea of dependence brought about by the employment of creation, sustainance and involution and yet the distinction between the two entities is regarded as existence of two separate entities brought together for some purpose. This, in other words, is inseparability and total subordination to the Supreme. To use the expression of the Tiruppāvai, the dependent element is always linked to the Supreme element—"Vuttomeyaavom"- at the same time-"Vunakkeaal Saivom"- we serve only you, which marks dependence. The two words bring out the significance of the term 'aprithak Siddhi'- negation of separation both in thought and function. The position is that Narayana is the major element, the Chetana and the achetana are minor elements. The relation is ' aprithak Siddhi' and the aim is to realise this aspect of life. The means would be the mantra, which enlightens the source of help, is Narayana and the leading functionary Sri, the consort of Narayana is Tiru in Tamil language.

Tiruppāvai, accordingly would appear to be the ritual (pāvai) undertaken by Tiru-Sri, on behalf of cetanas. The result is Tiruppāvai, which yields the benefit to one and all, who would be willing to receive the benefit.

Tiruppavai deals with a ritual with the aim of realising unbounded and everlasting happiness. It is based on an earlier model adopted by the Gopikas during the time of Lord Krishna in the Dvaparayuga. It was started by Āndāl or Godā. That ritual was again slightly on the model of what is known as Katyayani Vrata, as mentioned in the epics.

The story runs thus. Isvara, the Lord with three eyes, lost this consort Dakshayani. He started penance. Indra

feared something abnormal would occur if Isvara was not pacified. He proposed to tempt Him to be drawn by the physical charm of Parvati, the daughter of Himavan. To her aid, Cupid was sent to overpower the might of Isvara in the realm of love. To the surprise of all in the presence of Pārvati, Cupid was reduced to ashes by Isvara. This event inspired Pārvati to win Isvara. as her companion, in view of his unchallengable glory and power. She also thought that physical power would be blunt in the presence of Spiritual Power. She, therefore, resorted to a ritual, where she developed her Spiritual power, which would win the friendship of Isvara for all times.

The principle which underlines this episode is that self - refinement should be worthy of acceptence by the Supreme. refinement is the only path to happiness.

This was a historic precedent to the Gopikas. The concept of history has been varying ever since and it is now regarded as a myth inapplicable to modern conditions of social life. The Gopikas were forbidden from associating with Krishna. The Gopalas were naturally suspicious of the nature of association. The separation between persons inextricably intimate, would naturally create a condition of abnormality. In other words, conventional measures to curb the natural law of life would produce untold surprises. An unforeseen shortage of food supply to men and animals alike, had to be faced. The remedy lay in the Kātyāyani Vrata, which amounted to controlling what may be called existence in apartheid, living beings denied their food and society being split. The Gopikas were advised to observe the Katyāyani ritual apparently with a view that apartheid

would cease and comfort and contentment could be realised.

Āndāl adopted this ritual not with the idea of keeping herself happy as a woman with her husband. That would be - "Oh! Cupid! I will bid if I am yoked to a man as the world understands the idea of marriage."

The aim of Kātyāyani Vrata is two fold. The first is to establish a firm link with the coveted object—Purushartha Siddhi. The second aspect is a discipline suitable for the purpose—upayukta saadhana. In the case of Kātyāyani (Parvati), she was not to depend upon the external and the extrinsic equipment, but to maintain and reveal the intrinsic worth and wealth. That is the reason why Pārvati ignored her physical charm and developed her mental and spiritual charm.

In this Case, it is clear that she took up the responsibility to go through the ordeal of discipline and equip herself to be worthy of acceptance by Isvara. The result was far beyond her expectation as revealed in the concept of Ardhanaareesvara, a position in which she is inseparably linked to her Lord and He has yielded half of his own part to her. The aim, therefore, is to win a similar position by persons whose ambition is similar to that of Kātyāyani.

The Gopikas were enstranged from Krishna and their association was prohibited. Separation is the spring of sorrow and disaster. All over Brindavana, there was an experience of shortage of supply to meet any demand. In otherwords, there was Krishna all over the land. The herdsmen persuaded the spinsters to repeat the Vrata of Kātyāyani, so that the region may be an area of enough

supply and comfort. But this could not be done without the necessary equipment. Strangely, the only person who could provide the equipment was Krishna. The association of Gopikas and Krishna became necessary. The evil was tolerated in the interest of the result. The Gopikas accordingly, assembled and met Krishna and obtained from Him the need and equipment and the ritual was completed to the satisfaction of all.

It must be remembered that the process of refinment is essential in order that the reward may not be missed and from this point of view, the importance of Tiruppāvai to life, has to be noted.

Godādevi or Āndāl, as she is called in Tamil, has revealed the truth contained in the vedanta in her Tiruppāvai. According to the Visistadvaitins, the message of Godādevi is the spirit of Sat Sampradaya. Sampradāya means tradition or continuation without any omission or commission. The word sat is Upanishadic, referring to the supreme source of all existence, as noted in the Chandogya Upanishat—" Sa deva idam agre aasit, ekameva advitiyam." The word Sat denotes an entity which is complete in itself, ever enduring without a change or without a second, not to speak of a superior. The expression—idam agre—refers to the world of multiplicity, which are treated as dependents only in such a way that when they are in association with Sat, their distinctness amounts to non-existence. They do not disappear, but they cannot be known except as belonging to Sat in every way.

This idea is made lucid in another section, which refers to the situation where the glow of Brahman over—

shawdows all else "Yatra naanyat pasyati naanyat srunoti naanyat vijaanaati sa bhooma". The position is similar to that of the stars during day light. It is this aspect of the vedantic truth that is emphasised in the Tiruppāvai.

The Principle that governs life in this world is identical with the principle that is believed to be contained in the Upanishads, where freedom and bliss are never disturbed. The difference is in the fact that man forgets the true nature of his stuff and relation to the Supreme.

It is not irrelevant to stress the relationship between Isvara and the cetana (soul). The two are not identical in essence, so that one may be dispensed with, nor are they entirely separate and distinct, content with an external relationship to maintain harmony. The cetana alike acetana (material entity), though different from its stuff, is inseperably dependent upon Isvara as His sarira. The result is that the purpose of activity is only to realise the wish of the Supreme Isvara. As the Upanishat has maintained—Sarvam Khalvidam Brahma tajjalaam iti Saantah upaaseeta—the function of the cetana is to be aware of the fact that the world is Brahman. The function of Upaasana is constant awareness of this fact. As a result, the cetana by himself becomes an entity, who cannot excercise his faculty even in the field of self existence, except under the force of Isvara. Tiruppavai is a composition which reveals this fundamental fact.

Tiruppāvai - its significance

Pāvai means bhaava, a mental attitute to be followed up by action, to realise the ambition presented to the mind.

Tiruppâvai refers to the quality of excellence. The compound word means the most excellent ritual that deserves to be carried out. The philosophy of Acharya Ramanuja is known as Srivaishnavism, a system in which Vishnu is the supreme and Sri is His inseparable consort. All the cetanas including Sri are alike in relation to Isvara. The splendour connected with Sri is—that she is the cherished consort of Vishnu, absolutely worthy of Him. How she came to win that position is not a matter for observation, because the two concepts are being presented together from the very begining and that is the natural set up of the two concepts. With regard to the other cetana in this world, a procedure has to be adopted, which could beat the cetana to the level of Sri in respect of association and service—'Sriyahpati', a combined concept of Sri and Vishnu.

Since the cetana is of the stuff of knowledge and therefore, quite other than the material stuff, the process of refinement is mental, which would direct and control the material component with which the cetana is associated. It is this lack of knowledge and ability to shape the course of life in a way which is absolutely normal, that the cetana has been overpowered by grief and helplesness.

The other way of interpreting the word Tiruppavāi is that any one who follows the course prescribed in it, could be as worthy as Sri. Mythologically, Āndāl, the main character in this field of activity is compared to Sita of Ramayana fame. The two are super-human in origin and therefore, fit to throw light upon the course of life, which would lead to unlimited prosperity for all times. Sita was obtained from Bhumi, the earth, during an occasion when her father

Janaka was ploughing the field personally to perform a sacrifice with a spiritual aim in mind. Godā was found in a garden. when her father Vishnucitta - Periyālvār - was digging the earth to plant floral trees for use in worship to Lord Krishna in Srivilliputtur. The former reference is to the worship of the Lord invisible to the naked eye. The latter is an attempt to worship the same Lord visible to the naked eye in the form of an archaamurti (image). This refers to the system of worshipping the Lord who is visible to the naked eye. This is the background of Tiruppāvai.

Isvara is the supreme entity characterised as satyam, gnanam and anantam (truth, knowledge and endless). The cetana is alike Isvara in respect of gnana and ananda (bliss), but is totally dependent upon Isvara, a Sesha being gnaana maarga and anandamarga (path of knowledge and path of bliss), even the latter being the derived characteristic. The third entity is acetana, in the sense that it does not posses gnana or ananda, but its existence and development are at the mercy of Isvara. The cetana, however, is associated with the acetana and in the absence of knowledge about Isvara, he feels himself as the substitude of Isvara in his association with acetana and that is the cause of samsara, conflict, disappointment and distress. The conflict and confusion arising out of this picture get resolved if the message of the chandogya upanishat is kept in mind- "Anena Jeevena aatmana anupravisya naama roope vyaakara vaani". This expression discloses the style of operation undertaken by the supreme Being Sat. The Sat enters into the matter and produces different objects, giving them different names and forms. It reveals that the direct

agent is the entity known as Sat or Isvara.

In the same context, there is mention of Cetana as Jiva, who also gets associated with Isvara in His operative aspect. It would thus mean that there are two cetanas, one main and the other subordinate, in handling the material entity. That would look a little absurd, because the cetana has no function except as an associate. That stand would be correct, but quite strange and inacceptable from the worldly point of view, in which the dominating element is cetana, probably with Isvara as an assisting entity to help the cetana to be successful in his function. But the Jiva is treated as the Sareera of Isvara.

The word Ātman used in this context refers to the cetana in respect of the acetana, as Ātma, the Sareera in respect of Isvara. Thus, it would appear that the Supreme Sat enters the acetana with cetana sareera. The status of the cetana with sareera is to accompany as a Sareera to be ever dynamic and to magnify and misbehave himself when the concept of Isvara moves beyond the awareness of Jiva.

In the Tiruppàvai, this line of thought is maintained and the ritual adopted is in tune with this stand, that all things, material and immaterial, severally and in company, are directly dependent upon the supreme and are, what may be called the toys in the hands of Isvara.The grouping is also under the control of Isvara. Therefore, it amounts to this in philosophy that the material and immaterial objects and the containing and the contained parts of an object are all directly at the mercy of the master Isvara - Sat. If this is the background, that association, periodic and permanent among the dependent objects, material or otherwise, does

not lead to the other concept of ownership.

Tiruppāvai records the activity of a person engaged in the ritual of meeting the Lord and staying with him, without further fear of separtion. In this context, the leading person is Andal, a maiden, the daughter of periyālvār Vishnucitta, an ardent devotee of Krishna in Srivilliputtur.

Tiruppavai is also called Godopanishat and Godaa Geeta. Here it is significant to note that Godā has called upon all girls of equal age to the Vrata—ritual and to Krishnaanubhava (experiencing the presence of Krishna). It can be said that she was the first ever organiser of women's association for a noble and purposeful cause. The continuance of such a practice even today by all members of a society with slight deviations and modifications is an ample proof for the pioneering zeal and sincerity of the organiser—Goda.

It is also noteworthy that the Tiruppāvai breathes rural atmosphere. She has chosen to live in Nandagokula, a prosperous village, where Krishna is present, the place being a Gokula. She speaks of timely rainfall, the paddy fields, the fishes playing in the ponds, bees sucking honey from the flowers and sleeping blissfully, the Gopalas milking the cows, her prayer to the God of Rains to shower rains in time, all these reflect the picture of prosperous rural life. The people of Gokula used to sell milk, curds and butter and carried on their life joyfully. Āndāl knew that the villages in India form the backbone of the country. She knew that the cows bring prosperity. Sri Krishna was himserlf a cowherd boy protecting the cows and hence, to worship, protect the cows is an act of merit. Even today, cows and

buffaloes go in herds to graze in the grassland nearby villages.

Godā had unshakable faith in co-operation and social life based on dharma. She has never spoken about herself alone, but has spoken about as ours, for us. All are equal and one in the Service of God. In those, days the backyard of every house was used for gardening, as is evident in one of her poems. She has also emphasised the importance of three essentials—food, shelter, clothing, water etc. Her large-heartedness, friendship, social equality, social unity, her desire for rural upliftment, prosperity are reflected amply in every one of her poems. Such was the personality of this mystic damsel Āndaal.

ಮುಕ್ಕ ಪದ್ಯ

ನೀಳಾತುಂಗಸ್ತನಗಿರಿತಟೀ ಸುಪ್ತಮುದ್ಬೋಧ್ಯಕೃಷ್ಣಂ
ಪಾರಾರ್ಥ್ಯಂ ಸ್ವಂ ಶ್ರುತಿಶತ ಶಿರಸ್ಸಿದ್ಧಮಧ್ಯಾಪಯನ್ತೀ
ಸ್ವೋಚ್ಛಿಷ್ಟಾಯಾಂ ಸ್ರಜಿನಿಗಳಿತಂ ಯಾ ಬಲಾತ್ಕೃತ್ಯ ಭುಂಕ್ತೇ
ಗೋದಾತಸ್ಮೈನಮ ಇದಮಿದಂ ಭೂಯಯೇವಾವಸ್ತುಭೂಯಃ ||

—*ಶ್ರೀ ಪರಾಶರಭಟ್ಟರು*

नीळातुंगस्तनगिरितटी सुप्रं उद्बोध्य कृष्णं
पारार्थ्यं खं श्रुतिशतशिरससिद्धं अध्यापयंती |
स्वोच्छिष्टायां स्त्रजिनिगळितं या बलात्क्रित्य भुंक्ते
गोदातस्मै नम इंदमिदं भूय ऐवास्तु भूयः ।।

—*श्री पराशरभट्टः*

Benedictory Verse - Transliterations

Neelatunga Stanagiritatee Suptam Vudbodhya Krishnam
Paaraathyam Svam Srutisata Sirassidhamadhyaapayanthi|
Svochchistaaayaam Srajinigalitam yaa balaatkritya bhunkte
Godaatasmaimama idamidam bhooya evaastu bhooyah ||

—*Sri Paraasarabhattar*

Hail Godā Sweet ! for all immortal time Be blessed thou, who roused of yore in melting strains—The vedas' deeper sense. 'That souls of ours, for Him and His for ever are'—a lovely wreath of lays—which, when He awoke—Sri Krishna Sweet—from beauteous sleep on Neela's breasted slopes, Did chain Him fast in links of Gold."

May this salutation of ours to Sri Godā Devi continue forever—the saint who awakened Lord Krishna that cheerfully rested on the comfortable pillow in the shape of

mountain slope like breast of Neela Devi, who made known her implicit faith in her sole dependence on Him, which fact is declared beyond doubt, in the most sublime portion of the Vedas and whose deep devotion enabled her to hold un-interrupted communion with the Lord, whose mind was lovingly entangled in the special garland first used by herself and then offered to Him !

ಉಯ್ಯಕ್ಕೊಂಡಾರ್ - ಪುಂಡರೀಕಾಕ್ಷರೆಂಬ ಆಚಾರ್ಯರು ಅನುಗ್ರಹಿಸಿದ ಮುಕ್ತಕ ಪದ್ಯಗಳು

ಅನ್ನವಯಲ್ ಪುದುವೈ ಆಂಡಾಳ್ ಅರಂಗರ್ಕು
ಪ್ಪನ್ನು ತಿರುಪ್ಪಾವೈ ಪಲ್ಪದಿಯಂ—ಇನ್ನಿಶೈಯಾಲ್
ಪಾಡಿಕೊಡುತ್ತಾಳ್ ನವ್ಪಾಮಾಲೈ ಪೂಮಾಲೈ
ಶೂಡಿಕೊಡುತ್ತಾಳೈಚ್ಚೊಲ್||

ಶೂಡಿಕೊಡುತ್ತ ಶುಡರ್‌ಕೊಡಿಯೇ ! ತೊಲ್‌ಪಾವೈ
ಪಾಡಿಯರುಳವಲ್ಲ ಪಲ್‌ವಳೈಮಾಯ್— ನಾಡಿ ನೀ
ವೇಂಗಡವರ್ಕೆನ್ನೈ ವಿದಿಯೆನ್ನ ವಿಮ್ಮಾತ್ತಂ
ನಾಂಕಡವಾ ವಣ್ಣಮೇ ನಲ್ಗು||

ಉತ್ತುಂಗ ಕುಚಗಿರಿಯ ತಪ್ಪಲೊಳು ಪವಡಿಸಿದ
ಕೃಷ್ಣನನು ಎಚ್ಚರಿಸಿ ವೇದಾಂತ ಶ್ರುತಿಶತ
ಸೂಕ್ತಿಗಳನುದಹರಿಸಿ ನಿಜಪಾರತಂತ್ರ್ಯವ ನಿರ್ಣಯಿಸಿ, ತಾಂ ಮುಡಿದ|
ಮಾಲೆಯಿಂದಿನಿಯನನು ಸೆರೆಗೈದ ಸಿರಿವಿಲ್ಲಿ
ಪುತ್ತೂರ ವರವಿಷ್ಣುಚಿತ್ತಸುತೆ ಆಮುಕ್ತ
ಮೂಲ್ಯದೆಗೆ ಭಕ್ತಿಯಿಂದನವರತ ಸಲ್ಲುತಿರಲೀ ನಮ್ಮ ನಮನಗಳು||

—ಕ. ದೊ. ಅಯ್ಯಂಗಾರ್

அன்னவயல புதுவை ஆண்டாள அரங்கர்க்கு
பன் திருப்பாவை பல்பதியும் இன்னிசையால்
பாடிகொடுத்தாள் நற்பாமாலை
பூமாலை சூடிகொடுத்தாள் சோல்

||೧||

शुडिकोडुत्त शुडरकोडिये तोल्पावै
पाडि अरुळवल्लपल्वळैयायू । नाडि नी
वेंगडवर्क् एन्नैविदि, येन्न इम्मात्तं
नांग्डवा वण्णमे नल्ह् ॥७॥
पुंडरीकाक्ष (वुयक्कोंडार)

"O Mind ! Sing in the Praise of Andal, who incarnated in the sacred city of Srivilliputtur, Surrounded by paddy fields, providing shelter to beautiful swans, who composed and sang in melody, a garland of thirty hymns of Tiruppavāi, dedicated to Lord Ranganatha, who is the presiding deity of Srirangam and who is none other than Sri Krishna and who offered to the Lord garlands with which she had decorated herself." (1)

"Oh Āndāl ! you shine like a creeper of lightning ; you adorned your person with the garlands intended for the Lord and then offered them to Him. You are bedecked with bangles of various designs; you have the gift of singing graciously the classic verse of Tiruppāvai; You prayed to Cupid to invite you with the Lord of Tirumalai. May you bless us so that we may follow in your footsteps and not transgress the examples set by you."

Note: These two verses were composed by Pundarikaksha or Uyya Kondar, a disciple of Naathamuni. These two hymns of homage to Āndāl are invariably recited before reciting the main work Tiruppavai.

ಕಳಿಸಿಗಳೊಳರಸಂಜೆ ನಲಿದುಲಿದ ಪೊಸವೊಳಲ
ಸಿರಿವಿಲ್ಲಿಪುತ್ತೂರ ವರವಿಷ್ಣುಚಿತ್ತಸುತೆ
ವಿರಚಿಸಿದ ಶೃಂಗಾರದಿಂಚರದ ಸಿರಿನೋಂಪಿ
ಪದ್ಯಗಳಮಿಗೆ ಮೆಚ್ಚಿ ನೆನೆಮನವೆ ಕೊಂಡಾಡಿ ॥ ೧ ॥

ಮುಡಿದ ಪೂಮಾಲೆಗಳನಿತ್ತು ಪಾಮಾಲೆಗಳ
ಪಾಡಿ ಪೊಂಜೊಡರ ಲತೆಯಂ ಕಂಕಣಾ
ಲಂಕೃತಳೆ ಕರುಣೆಸ್ಯೆ ವೆಂಕಟೇಶ್ವರನೆನಗೆ
ಪತಿಯೆಂದ ನಲ್ನುಡಿಯ ಮೀರದೊಳು ನಮಗಿಂದು ॥ ೨ ॥

—ಕ. ದೊ. ಅಯ್ಯಂಗಾರ್

ಭಾವಾರ್ಥ

ಎಲ್ಯೆ ಮನಸ್ಸೇ ! ಹಂಸಪಕ್ಷಿಗಳು ವಾಸಮಾಡುವ ಉದ್ಯಾನ, ಗದ್ದೆಗಳಿಂದೊಡಗೂಡಿದ ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರು ಎಂಬ ದಿವ್ಯದೇಶದಲ್ಲಿ ಅವತರಿಸಿದ ಗೋದಾದೇವಿಯು ಶ್ರೀರಂಗನಾಥನಿಗೆ, ತಿರುಪ್ಪಾವೈ ಎಂಬ ಗ್ರಂಥವನ್ನು ರಚಿಸಿ, ಅದರ ಮೂವತ್ತು ಪದ್ಯಗಳನ್ನು ಕಿವಿಗಿಂಪಾದ ಗಾನ ಮಾಡಿ, ಅವನ್ನೇ ಸುಂದರವಾದ ಪದ್ಯಮಾಲಿಕೆಯಾಗಿ ಸಮರ್ಪಿಸಿದಳು. ಅದಕ್ಕೆ ಮುಂಚೆ ತಾನು ಮುಡಿದಿಟ್ಟ ಪುಷ್ಪಮಾಲೆಯನ್ನು ಸ್ವಾಮಿಗೆ ಸಮರ್ಪಿಸಿದ ಗೋದಾದೇವಿಯನ್ನು ನೀನು ಕೊಂಡಾಡುತ್ತಿರು.

ಮೀಸಲಾಗಿಟ್ಟಿದ್ದ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ತಾನು ಧರಿಸಿಕೊಂಡು ನಂತರ ಭಗವಂತನಿಗೆ ಸಮರ್ಪಿಸಿದ ತೇಜೋಮಯಲತಾಂಗಿಯೇ! ಅನಾದಿಯಾದ ವೃತ್ತಾಂತವನ್ನು ಆಧಾರವಾಗಿ ಉಳ್ಳ ತಿರುಪ್ಪಾವೈ ಪ್ರಬಂಧವನ್ನು ಹಾಡುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳವಳೇ ! ಅನೇಕ ಬಗೆಯ ಹಸ್ತಕಂಕಣಾಲಂಕೃತಳಾದ ಗೋದಾದೇವಿಯೇ ! ನೀನು ಒಂದು ಸಲ ಮನ್ಮಥನನ್ನು "ಎಲ್ಯೆ ಕಾಮದೇವನೇ, ನೀನು ಶ್ರೀ ತಿರುವೆಂಕಟಾಚಲಪತಿಯಾದ ಶ್ರೀನಿವಾಸನು ನನ್ನನ್ನು ಕೈಹಿಡಿದು ವಿವಾಹವಾಗುವಂತೆ ಮಾಡಿ ಅನುಗ್ರಹಿಸು" ಎಂಬ ಪ್ರಾರ್ಥನೆಯು, ನಮ್ಮ ಪರವಾಗಿ ಆಗಿ, ನಾವು ಹೀಗೆ ಪ್ರಾರ್ಥಿಸುವಂತೆ ಆಗಲೆಂದು ಕೃಪೆಮಾಡು"

ಆಂಡಾಳ್‌ನ ಅವತಾರ

ಕರ್ಕಟಕೇ ಪೂರ್ವಫಲ್ಗುನ್ಯಾಂ ತುಳಸೀ
ಕಾನನೋದ್ಭವಾಂ |
ಪಾಂಡ್ಯೆ ವಿಶ್ವಂಭರಾಂ ಗೋದಾಂ
ವಂದೇ ಶ್ರೀರಂಗನಾಯಕೀಂ |

ಕರ್ಕಟಕೇ ಪೂರ್ವಫಲ್ಗುಯಾಂ ತುಲಸೀಕಾನನೋದ್ಭವಾಂ ।
ಪಾಂಡ್ಯೆ ವಿಶ್ವಂಭರಾಂ ಗೋದಾಂ ವಂದೇ ಶ್ರೀರಂಗನಾಯಕೀಂ ।।

ಪುಬ್ಬಾ ನಕ್ಷತ್ರವದು ಕಟಕರಾಶಿಯಲಿರೆ
ಪಾಂಡ್ಯದೇಶದಾ ತುಳಸೀತೋಟದಲವತರಿಸಿದ
ಜಗವನುದರದಿ ಧರಿಸಿಹ ಶ್ರೀರಂಗನಾಥ
ಗರಸಿಯಾಗಿ ಮೆರೆಯುತಿಹ ಗೋದೆಯ ವಂದಿಸುವ ||

—ತ. ಲಿ. ವೈದ್ಯನಾಥನ್

When the star Pubba was in Kataka rasi, Goda incarnated from the womb of mother earth in the Tulasi garden of Pandya country, who shines as the queen consort of Lord Ranganatha Let us Salute her.

SAINT ANDAL'S TIRUPPAVAI

ಪಾಶುರ—೧

ರಾಗ-ನಾಟ-ಆದಿ

ಮಾರ್ಹಳಿತ್ತಿಂಗಳ್ ಮದಿನಿರೈನ್ದ ನನ್ನಾಳಾಲ್,
ನೀರಾಡಪ್ಪೋದುವೀರ್ ಪೋದುಮಿನೋ ನೇರಿಳೈಯೀರ್,
ಶೀರ್‌ಮಲ್ಗುಮಾಯ್‌ಪ್ಪಾಡಿ ಚ್ಚೆಲ್ವಚ್ಚಿರುಮೀರ್‌ಹಾಳ್,
ಕೂರ್ವೇಲ್ ಕೊಡುಂ ತೊಯಿಲನ್ ನಂದಗೋಪನ್ ಕುಮರನ್
ಏರಾರ್‌ನ್ದಕಣ್ಣಿ ಯಶೋದೈಯಿಳಂ ಶಿಂಗಂ
ಕಾರ್ಮೇನಿಚ್ಚೆಂಗಣ್ ಕದಿರ್‌ಮದಿಯಂ ಪೋಲ್‌ಮುಹತ್ತಾನ್
ನಾರಾಯಣನೇ ನಮಕ್ಕೇ ಪರೈತರುವಾನ್
ಪಾರೋರ್‌ಪ್ಪುಗಳಪ್ಪಡಿನ್ದೇಲೋರೆಂಬಾವಾಯ್ ||೧||

राग - नाट - आदि
मारहळित्तिंगळ् मदिनिरैंद नन्नाळाल्
नीराडप्पोदुवीर पोदुमिनो नेरिळैयीर् ।
शीरमल्हुं आयिप्पाडि चेल्वचिरुमीराहाळ् !
कूर्वेल् कोडुं तोळिलन् नंदगोपन् कुामरन्
एरार्न्द कण्णि। यशोदै इळंशिंगं
कार्मेनि ॅचेंगण् कदिर्मदियंपोल् मुहत्तान्
नारायणने नमक्के परैतरुवान्
पारोर पुगळप्पडिंदेलो रेंबावाय् ||1||

Maarhalittingal madinirainda Nannalaal
Neeradappoduveer Podumino Nerilaiyeer,
Seermalhum aayippadi celvacciru meerhal,
Koorvel Kodum tolilam Nandagopan Kumaran,
Eraarnda kanni Yasodai ilam Singam,
Kaarmeni echengan kadir madiyam pol mahattan,
Narayanane namakke Paraitaruvaan,
Paaror pugalappadind yelo rempaavayi ||1||

ಮಾರ್ಗಶಿರ ಹುಣ್ಣಿಮೆಯ ಶುಭದಿನದ ಯಮುನೆಯಲಿ
ಮೀಯಪೋಗುವವರೆ ಬನ್ನಿರಿ ಸಿರಿಗೋಕುಲದ
ಅಂದದೊಡವೆಗಳ ಧರಿಪ ಸುಂದರಕನ್ನೆಯರೆ,
ದುಷ್ಟನಿಗ್ರಹಕೆ ವೇಲಾಯುಧಪಾಣಿ, ನಂದ
ಗೋಪಕುವರನಿಹ, ಹೊಳೆವಕಣ್ಣಿನ ಯಶೋದೆಯ
ಬಾಲಸಿಂಹವೀರ, ಇನಶಶಿಕಾಂತಿಯ ಮೊಗದ
ನಾರಾಯಣ, ಕೊಡುವಂ ಎಮ್ಮಿಷ್ಟ ಕೈಂಕರ್ಯ
ಸಿದ್ಧಿಯಂ ನಾವೆಮ್ಮನೋಂಪಿ ನೇಮದಲಿರೆ ||೧||

—ತ.ಲಿ. ವೈದ್ಯಸಾಥನ್

ಭಾವಾರ್ಥ

ಎಲ್ಲೆ ದಿವ್ಯಾಭರಣಭೂಷಿತರಾದ ಸಖಿಯರೇ ! ಸಂಪತ್‌ಸಮೃದ್ಧವಾದ ನಂದಗೋಕುಲ ಕನ್ಯೆಯರೇ ! ಮಾಸಗಳಲ್ಲಿ ಉತ್ತಮವಾದ ಧನುರ್ಮಾಸದ ಹುಣ್ಣಿಮೆಯ ಶುಭದಿನವಿದು. ಯಮುನಾ ತೀರ್ಥದಲ್ಲಿ ಮಿಂದು ನನ್ನೊಡನೆ ವ್ರತವನ್ನಾಚರಿಸಲು ಆಸಕ್ತಿಯಿರುವ ನೀವೆಲ್ಲಾ ಬೇಗ ಬನ್ನಿ. ಶ್ರೀಕೃಷ್ಣನು ನಂದಗೋಪನ ಕುಮಾರನಾದ ಭಗವಂತನು; ಚೂಪಾದ ವೇಲಾಯುಧವನ್ನು ಧರಿಸಿ ದುಷ್ಟರನ್ನು ದಮನಮಾಡುವುದರಲ್ಲಿ ಸಮರ್ಥನು, ಆತನ ನೇತ್ರಗಳು ತುಂಬಾ ಮನೋಹರವಾಗಿವೆ; ಯಶೋದಾದೇವಿಗೆ ಸಿಂಹಶಿಶುಪ್ರಾಯನಾಗಿರುವನು, ನೀಲ ಮೇಘದಂಥ ಮೈಕಾಂತಿಯುಳ್ಳವನು ; ತುದಿಯಲ್ಲಿ ನಸುಕೆಂಪಾದ ಕಣ್ಣಿನ ಕಾಂತಿಯುಳ್ಳವನು ; ಸೂರ್ಯನ ಹಾಗೆ ಪ್ರಕಾಶಮಾನವಾಗಿ, ಚಂದ್ರನಂತೆ ಆಹ್ಲಾದಕರವಾಗಿರುವ ಮುಖಮಂಡಲವುಳ್ಳವನು ; ಆತನು ಸಾಕ್ಷಾತ್ ಶ್ರೀಮನ್ನಾರಾಣನೇ ಆಗಿರುತ್ತಾನೆ ; ಅವನು ದಾಸಭೂತರಾದ ನಮಗೆ ಪಟಹವಾದ್ಯವನ್ನು ಕೃಪೆಮಾಡಿ ನೀಡಿ ನಮ್ಮ ವ್ರತವು ಸಾಂಗವಾಗಿ ನೆರವೇರಿಸುವನು. ಜನರೆಲ್ಲ ನಮ್ಮನ್ನು ಕೊಂಡಾಡುತ್ತಾರೆ. ಬೇಗನೆ ವಿಳಂಬಮಾಡದೆ ಬನ್ನಿ."

ಈ ಪದ್ಯದಲ್ಲಿ ಗೋದಾದೇವಿಯು ತಾನೊಬ್ಬ ಗೋಪಕನ್ಯೆಯೆಂದು ಭಾವಿಸಿಕೊಂಡು ತಾನು ಕೈಗೊಂಡ ಮಾರ್ಗಶಿರ ವ್ರತಾಚರಣೆಗಾಗಿ ತನ್ನ ಸ್ನೇಹಿತರಿಗೆ ಹೇಳುವಂತೆ ನಮಗೆಲ್ಲ ಕರೆಯಿತ್ತಿದ್ದಾಳೆ.

In the month of Margazhi,
on the good full-moon day,
Let us bathe in the Yamuna
O Virtuous ones!
Dear girls of the prosperous

cowherd - dwelings !
Sharp - Speared,
Hard - tasked
Nandagopa's son,
firm - eyed yasoda's
Young Lion,
The dark-formed
Red-eyed one,
with face like the radiant moon,
Narayana Himself,
will grant us salvation;
with the world's blessings
Let us offer worship,
O, my maidens !

—Shobha Ramaswamy

Oh! my maidens of prosperous Gokula, this is the full-moon day in the best month of margazhi, come with me, you beautifully ornamented maidens; Let us go to bathe in the river Yamuna. He, with his sharp spear, capable of pushing down the wicked, is Sri Krishna, the Young Lion of Yasoda. With his dark form, beautiful eyes and radiant face is Lord Narayana Himself. He alone will deign to accede to our wishes. Should we zealously engage ourselves in our Performance of this ritual, We may be sure that this vow of ours will be crowned with unfailing success, so that all on earth may applaud our efforts.

Commentary

The first Verse contains the necessary equipment, the environment and the traditional practice of the wise. This way of life is the result of opening the eyes towards the reality.

In this verse, the time is the month of Maargazhi (Dec - Jan). The star Maargasira is associated with the full-moon.

The moon provides for the joyous mood. The star Maargasira suggests the best method of experienceing the joy. The dawn is the period when a person wakes up from slumber and feels fresh. His eyes are open to the best form of activity, which carries with it the most coveted reward. Maarga means the path to refinement.

Maargasira is the topmost of the ways that according to Vedanta is Prapatti commonly rendered by the word 'Surrender'. The word—surrender—indicates surrender of initiation in any activity, because the invitation rests always with the entity, which is at once the cause and the saviour, According to Devamaana - the count of time from the angelic angle, the twelve months with which we are familiar, cover one day among the Devatas angels. Therefore, the Maargasira month is the begining of the dawn (Ushas), the time when man wakes up from slumber. That period is called Braahmi muhurta — a duration where nothing but the basic experience is felt, the basic experience is that the Jiva (soul-atman) is a property of Isvara and is protected by Him. Therefore, it feels no need to worry about itself about self maintainance. This muhurta, therefore, initially suggests the normal course to be maintained by the Jiva.

This idea is emphasised by Lord Krishna in the Bhagavad Geeta, where He says that He prefers particularly Maaargaseersha to other months—Maasaanam Maarga seershoham - "I prefer to be counted as Maargaseersha among the months."

In that period, thanks to the environment—Madi Nirainda—is what is noticed. Madi or Mati—Knowledge is Nirainda fully developed. Madi also refers to the moon and

madi Nirainda means the full moon. Knowledge in its fullness presents the thought that Isvara is the shelter and the guardian, not allowing the ward to indulge in any activity or thought which may deprive Him of His pristime prestige. Such a time and activity is not the creation of man. It is an occassion available.

The word 'aal' that occurs in this verse is an explanation of thrill on coming to know that the occasion is Nannaal—the most auspicious day—This is the occasion.

The next line reveals the activity of people possessing enlightenment, the fore-runners in the field of wisdom. Their aim is to take a bath which is a refresher. Neer-aada poduveer—the word 'Neer' denotes the Lord, who is described as Rasa in which the Jiva plunges. They go towards that purpose. That is the habit when the day dawns.

Podumino—is an approval of the course they have taken. If does not indicate any desire that they should tarry in order that others may join too. They are described as—Nerileyeer—best equipped. Their apparel and other ornaments are always on their person, so that they need not be sought after for use during the plunging into the Rasamaya.

About their wisdom, the expression is—Aaayippaadi Selva ecirumeerhal - Aaayippaadi is Gokula, the colony of cowherds, with no ideas of anything lofty or refined-- about behaviour; but this defect is not a bar, because they possess the wealth of having the Lord amidst them. Aaayippaadi Selvam refers to Krishna, who is ever ready to provide the natives with anything they want. Krishna is the wealth of the cowherd, unfailing and more than abundant. This is the

true description of a person, however great he may be, a brainless body, but his wealth and pride is that he is under the care of the Lord and this care confers on him the status of a person, who has realised all his wishes and who has no wants further.

Sirumeerhal- young ones incapable of self suppport in any way. Such persons move in a way which is considered ideal and normal, because of the presence of Krishna.

The lines four and five deal with the behaviour towards Brahman. In the present case, Krishna, the avatar, is the most fascinating child needing utmost protective attention. The value of this attitude and the philosphic level is underlined in this reference. Nandagopa the guardian of joy, as the word commonly means, has, as a duty to guard against any thought or action that may affect the sublime stature of Brahman and in that experience nothing but Brahman should be the object of attention. Any other thought connected with it, will affect the stature of content and expereince. In yoga sastra the final form of samaadhi-concentration is described as—Asam Pragyaata Samaadhi—where only the object occupies the attention with out any reference to the process of attention or the person engaged in attention.

Nandagopa is said to guard this Principle. So that Brahman may not be affected by the contact of the cetana or his contact with Brahman. Nandagopa has and wields a weapon which was available for the Gopas to protect the child Sri Krishna from any possible attack from outside. The cetana has it, as its duty that it should merge himself in Isvara as His belonging and not to regard himself as a

separate entity entitled to appreciate the charm of the Supreme.

This is the measure adopted by the cetana against himself in the event of any possible change of attitude towards the Supreme. This is the implication of the doctrine of Jayaghosha, Mangalaasaasana or Tiruppallaandu as the concept is contained in the Tamil langauage.

The next line reveals the condition of Yasoda, the foster-mother of the child Krishna. Her eyes have widened and brightened at the sight of the child, which means that the only entity which would grant unlimited happiness is Brahman. This is the reach for a being who is disturbed every moment in life in the absence of the supremely delighting object. In this connection, the word 'Singam', is used. Just as the lion is the most majestic and powerfrul among the animals which would not permit to roam about in its vicinity freely; even so, this young child Krishna would not permit any other type of joy and contentment to attract the mind. From the reference to Nandagopa and Yasoda, the point that is made very clear is that Krishna is the only object of delight and that no attempt should be made to affect the majesty of that delightful object. These two aspects are covered by the two terms applicable to cetana in the company of Brahman. they are 'Amararhal' and 'Munivarhal'—devotees and Bhagavatas—a person who enjoys and a person who is alert not to disturb that joy.

This thought is intended in the expressions 'Anya yoga' and 'Ayoga'. Anya Yoga means preventing outside association and Ayoga is keeping unassociated.

The object of adoration and ceaseless protection is the

content of the subject, Tiruppavai.. The Lord, who has incarnated as Krishna, is referred to in this context as Kaarmeni — the physical body is dark as the densecloud. The peculiarity of darkness is that it overpowers all other Varieties of colour and secondly, it has the right to be called water-bearing cloud. The Kaarmeni of Krishna as the compassion bearing entity, which overpowers all the other attributes that may catch the attention of the people. The child is called - Neela megha - Meghashyama - Ghanashyama. This child has a pair of lotus - resembling eyes- Sengan. "Kapyaasam Pundareekam evam akshini tasya" —that is the quality of glance emanating from Brahman.

'Kadirmadiyam Polmuhattan'—The face of the child at once produces sunshine and moonshine, very facinating for the lovers and deadly to the separatists. This is the personality of Krishna, the baby in the custody of his parents, (foster parents), not vasudeva and Devaki, but Nandagopa and Yasoda.

The personality of Krishna reveals the truth about him, that He is Narayana and none else. Narayana means an entity, which is at once the lodge and the lift - aasraya and Saadhana. By implication the words reminds of a statement - Ekamevaadvitiyam and also the other statement – Sarvam Khalvidam Brahma tajjalaaam. Thus, the sole substance makes an offer to His dependents who have no touch of independence of any sense in themselves - ' Parai taruvaan' - Parai. the equipment needed to get beyond limitation, not at the request of the distressed, but voluntarily on noticing the pitiable condition of the dependents due to indifference.

This equipment remains a mystery till the very end. The result of this offer makes them recognise positively their total dependence on Isvara and inseparability from Him.

These two ideas are combined in the word—Padindu—kneeling at the feet. The effect of this attitude is the Saamsaric onlookers automatically explain the good fortune of the recipients of parai.

To consider the basic aspect of this experience, Narayana, the only lodge of all mental and material objects without exception, of His own accord offers a lift to the helpless dependents and that lift is the Lord Himself in the form of Krishna.

The conclusion is that the Lord is the basis and He is the only help. That is to say, the goal and the tool are identical and the function of their own accord arousing the desire in the dependents for elevation, by presenting before them obstacles, which they could not overcome, compelling them thus, to resort towards Him for relief. Finally, by freeing them from the shackles, He leads them to His side, to live in everlasting joy, inseparably linked to Him as His property, thus, showing the most refined path to elevation and freedom for mankind. This is the gist of the doctrine of Prapatti or complete surrender.

Goda, in her first poem invites the damsels of Gokula. She reminds them that the month of a Maargasira is the best one to observe the ritual.

ಪಾಶುರ—೨

ರಾಗ-ಗೌಳ-ಮಿಶ್ರಛಾಪು

ವೈಯತ್ತುವಾಳ್ವೀರ್‌ಗಾಳ್ ! ನಾಮುಂ ನಂಪಾವೈಕ್ಕು
ಶೈಯ್ಯುಂ ಕಿರಿಶೈಗಳ್‌ಕೇಳೀರೋ ! ಪಾರ್ಕಡಲುಳ್
ಪೈಯತ್ತುಯಿನ್ರ ಪರಮನಡಿ ಪಾಡಿ
ನೈಯುಣ್ಣೋಂ, ಪಾಲುಣ್ಣೋಂ, ನಾಟ್ಕಾಲೇ ನೀರಾಡಿ
ಮೈಯ್ಯಿಟ್ಟೆಳುದೋಂ, ಮಲರಿಟ್ಟು ನಾ ಮುಡಿಯೋಂ
ಶೈಯ್ಯಾದನಶೈಯ್ಯೋಂ ತೀಕ್ಕುರಳೈಚ್ಚೆನ್ರೋದೋಂ
ಐಯಮುಂ ಪಿಚ್ಚೆಯುಂ ಆಂದನೈಯುಂ ಕೈಕಾಟ್ಟಿ
ಉಯ್ಯುಮಾರೆಣ್ಣಿ ಯುಗಂದೇ ಲೋರೆಂಬಾವಾಯ್ ||೨||

राग - गौळ - मिश्र छापु

वैयत्तु वाळ वीर्हाळ् नामुं नं पावैक्क
शेय्युं किरिशैहळ् केळीरो पार्कडलुळ्
पैयत्तुयीन्र परमनडि पाडि
नैयुण्णों, पालुण्णों, नाट्काले नीराडि,
मैयुट्टेयुदों, मलरिट्टु नां मुडियोम्,
शैयादन शेय्यों , तीक्करळैचेन्रो दों,
ऐयमुं पिच्चेयुं आंदनैयुं कैकाट्टि,
उय्युमारेणणि उहंदेलोर् येंबावाय् ||2||

Vaiyattu Vaal Veerhaal ! naanmum nam Paavaikkum
Seyyum Kirisaihal Keleero ! Paarkadalul
Paiyattuinra Paramanadi Paadi
Naiyunnom, Paalunnom, Naatkaale Neeraadi,
Maiyitteludom, malarittu naammudiyom,
Saiyyadana Saiyyom, teekkuralai ceenrodom,
Iyamum Piccheyum aandanaiyum Kai Kaatti,
Uyyumaarennivuhandu, elorembaavayi ||2||

ಇಹಲೋಕದಲಿ ಬಾಳಲಿಹಸುದೈವಿಗಳೆ, ಎಮ್ಮ
ನೋಂಪಿನೇಮವಕೇಳಿರೇ, ಪಾಲ್ಕಡಲಲಿ ಪವಡಿ

ಸಿಹ ಪರಮನಪಾದಮಹಿಮೆಯ ಹಾಡಿಹೊಗಳೆ
ತಿನ್ನೆವು ತುಪ್ಪ, ಕುಡಿಯೆವು ಹಾಲು, ನಸುಕಿನಲೇ
ಮಿಂದು ಕಣ್ಗಳಿಡೆವು ಕಪ್ಪನು, ಮುಡಿಗಿಡೆವು ಹೂವು
ಮಾಡೆವು ಅಕಾರ್ಯ, ಅನ್ಯರ ಬಳಿಗೈದು ಅನೃತ
ವನಾಡೆವು, ಅತಿಥಿಗಳ ಮನ್ನಿಸಿ ತಿರುಪೆಯವಗೆ
ಬಿಕ್ಕೆಯ ನೀಡಿ ಕಣೆಯೆ ಎಂ ವ್ರತ ಸಿದ್ಧಿಯಹುದು ||೨||
(ತ. ಲಿ. ವೈ.)

ಈ ಪದ್ಯದಲ್ಲಿ ಕ್ಷೀರಸಾಗರ ಶಯನನ್ನು ಕೀರ್ತಿಸಿ, ಶ್ರೀವ್ರತಾಚರಣೆಗೆ ಅವಶ್ಯಕವಾದ ಆಚರಣೆಗಳನ್ನು ಹೇಳಲಾಗಿದೆ.

ಸಾರಾಂಶ

ಈ ಭೂಮಿಯಲ್ಲಿ ಬಾಳಲು ಬಯಸುವವರೇ ! ಗೋಪಿಯರೇ, ನಾವೆಲ್ಲರೂ ನಮ್ಮ ವ್ರತಕ್ಕೆ ಮಾಡಲಿರುವ ಕಾರ್ಯಗಳನ್ನು ಕೇಳಿರಿ—ಕ್ಷೀರಸಾಗರದಲ್ಲಿ ಲಘುವಾಗಿ ಯೋಗನಿದ್ರೆಯಲ್ಲಿ ಮಲಗಿರುವ ಸರ್ವೇಶ್ವರನ ದಿವ್ಯಪಾದಗಳನ್ನು ಕೊಂಡಾಡುವೆವು, ತುಪ್ಪವನ್ನು ಉಣ್ಣುವುದಿಲ್ಲ, ಹಾಲನ್ನು ಕುಡಿಯುವುದಿಲ್ಲ ; ಬೆಳಗಿನ ಜಾವದಲ್ಲೇ ಸ್ನಾನಮಾಡುವೆವು. ಕಣ್ಣುಗಳಿಗೆ ಕಾಡಿಗೆಯನ್ನು ಹಚ್ಚಿ ಅಲಂಕರಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲ ; ಹೂಗಳನ್ನು ಮುಡಿಯುವುದಿಲ್ಲ ; ಮಾಡಬಾರದುದನ್ನು ಮಾಡುವುದಿಲ್ಲ; ಕೆಟ್ಟ ಮಾತುಗಳನ್ನು ಇತರರಿಗೆ ಹೇಳುವುದಿಲ್ಲ ; ಸತ್ಪಾತ್ರರಿಗೆ ದಾನವನ್ನು ; ಭಿಕ್ಷುಕರಿಗೆ ಭಿಕ್ಷೆಯನ್ನು ಯಥಾ ಶಕ್ತಿಕ್ಕೆ ನೀಡಿ ಕೊಡುತ್ತೇವೆ. ಉಜ್ಜೀವಿಸುವ ಕ್ರಮವನ್ನು ಚಿಂತಿಸಿ ಸಂತೋಷಿಸಿ, ಅದ್ವಿತೀಯವಾದ ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿ ಸಾರ್ಥಕವಾಗುವುದು.

Dwellers of the Earth !
will you hear
what we undertake
for the penance of the Maidens?
Singing the Praises
of the Lord
who sleeps
on the ocean of Milk,
we will not partake of ghee or milk,
Bathing in the early morning
we will not apply
Khol to our eyes,
Nor plait our hair

with flowers,
will shun disobedience,
carry no tales,
But handing
Charitable aid
To mendicants
And beggars
To our capacity
we will think good thoughts,
And find fulfilment
o my maidens ! (S.R)

In this poem Goda sings in praise of the Lord; and states the items of omission and commission in bringing to a successful issue the vow undertaken.

Commentary

In this verse, the move is in respect of the behaviour of such fortunate people towards themselves and others. It is clear that from the time of awareness, that is Neeraattam, with the memory of the Lord reclining on the Serpent Couch in the milky ocean, the enlightened people would be mindful of only one aspect of their function, being quite inattentive to the other object. This is the mode of being engaged in the ritual.

This attitude is disclosed, to the lay observers in the world belonging to the category Bubhuksu, inclined only to waste their time, being content with small promises, thinking that they deserve a better form of life, which is equally in kind to the life described in the first verse.

The word—Vaal Veerhaal — is used to remind people that they are potentially entitled to a higher status. The Lord engaged in Yoga on the milky ocean is interested in protecting everything of His own accord,waiting only for the

occasion to protect, which is made known by the cry of the people subjected to suffering at the hands of the wicked. protection, thus assured, man need not think of measures personally for self-protecton. Since, he could not be idle, he has to engage himself in an activity which is directed not towards self-interest and that activity is known as service and it is different from Karuna, which is activity in self-interest.

Tradition hasn it that the enlightened person must observe what is known as Karuna. The function cannot be avoided, but the spirit with which it is discharged is different, It is no longer Kaamyakarma - a function with a materialistic desire but it is an 'aasrama dharma'- as mentioned in the Geeta. Accordingly, it is maintained - "Karmam Kainkaryattle Puhum" - Karma finds its sublimation in the Kainkarya service "Naalkaale Neeradi".

After the bath at the start of the day, means that the first duty is to remember the background of life and then proceed to act in conformity with the stand permitted by the background for personal enhancement, the ladies would not use either the flowers or the collerium. The external embellishment cannot add to the inherent charm. "Seyyaadana Saiyyom'- no activity would be indulged in, which is against the spirit of tradition - ' teekkuralai eenrodom'. This is the most important point to be remembered in social life.

There are people who are very much opposed to the spirit of life, indicated and permitted by tradition. They need not be reproached or condemned for their short comings, for we are not authorised to take upon ourselves the duty

of the Lord, who alone exercises the power to condemn and punish wrong doers. Aggression, therefore, is a vice behaviour and it should never be permitted to assert itself, for that would be in violation of the fundamental law that man is an inseparable property of the Lord and not a separate entity to wield power. We could not be idle either, for that would be against the constitution. The engagement is to offer the Bhiksha and the Arghya, the sacred commodities, which would satisfy people, who are in need of them. Arghya is an offer made with reverence to people, who have risen to the ascetic level of not needing anything for the sake of mere livelihood.They cannot be allowed to starve.

In the same way Bhiksha is an offering made to young boys, who have started their life as Brahmacharins to gather knowledge and to see the bright side of life. That pursuit would be hampered if they are made to earn their livelihood through effort. Therefore, they are provided with the necessities of life. This offer is made with all heart till the recipient refuses the offer, if it is in excess of his need. 'Aandaneyum Kaikaatti'—explanation of satisfaction is the offer made voluntarily. ' Vuyyamaa - renni' - is keeping in mind always the way to progress. This way is to avoid the instinct of selfishness and to desist from the thought of not serving society.

Activity with this spirit may be described as the only course of economic equilibrium being maintained in society. This instinct remembered and maintained will convert the savage in the world into a saint, to be ever respected and followed. This is the spirit of the Vrata - Vow, that will ensure

prosperity with all cheer. This style of life should be remembered and adopted.

To begin with, in the Tiruppavai, the nature and function of the dependent chetana is determined. He is furnished whith every equipment, so that he might experience the best of his gains in the form of living with the real as its inseparable possession, with nothing to share with the source power, on the assumption that the chetana is a non-material entity with a stuff similar to that of the source stuff. The aim of the avataar of Narayana is the Vyuha in the milky ocean, whose responsibility to protect is personal. In consequence, being of the stuff of knowledge, the responsibility of the Jiva is to maintain its dynamic nature solely devoted to service.

If may be remembered that the incarnations of Sesha-saayi Lord Narayana are Vibhava roopas, we have his Archa rupa in temples and in our hearts we have his in dweller form - Antaryaami rupa.

ಪಾಶುರ—೩

ರಾಗ-ಆರಭಿ-ಆದಿ

ಓಂಗಿಯುಲಹಳಂದ ಉತ್ತಮನ್ ಪೇರ್‌ಪಾಡಿ,
ನಾಂಗಳ್ ನಮ್ಬಾವೈಕ್ಕುಚ್ಚಾತ್ತಿ ನೀರಾಡಿನಾಲ್,
ತೀಂಗಿನ್ರಿ ನಾಡೆಲ್ಲಾಂ ತಿಂಗಳ್ ಮುಮ್ಮಾರಿ ಪೆಯ್ದು,
ಓಂಗುಪೆರುಂ ಶೆನ್ನೆಲೂಡುಕಯಳುಗಳ,
ಪೂಂಗುವಳೈ ಪೂ೦ದಿಲ್ ಪೊರಿವಂಡು ಕಣ್ಪಡುಪ್ಪ,
ತ್ತೇಂಗಾದೇ ಪುಕ್ಕಿರುಂದು ಶೀರ್ತ ಮುಲೈಪತ್ತಿ
ವಾಂಗ, ಕುಡಂ ನಿರೈಕ್ಕುಂ ವಳ್ಳಲ್‌ಪೆರುಂ ಪಶುಕ್ಕಳ್,
ನೀಂಗಾದಶೆಲ್ವಂ ನಿರೈಂದೇ ಲೋರೆಂಬಾವಾಯ್ ||3||

राग - आरभि - आदि

वोंगि वुलहळंद वुत्तमन पेर् पाडि
नांगळ् नं पावैक्कु च्चात्ति नीराडिनाल्
तींगिन्रि, नाडेल्लां तिंगळ् मुम्मारि पेय्दु,
वोंगु पेरुं शेन्नेल् ऊडु कयलुहळ,
पूंगुवळै प्पोदिल् पारिवन्दु कण्पडुप्प
तेंगादे पुक्किरुंदु शीर्तमुलै पत्ति
वांग, कुडं निरैक्कं वळ्ळल्। पेरुं पशुक्कळ्
नींगाद शेल्वं निरैंद् एलोरेंबावाई ||3||

Ongi Vulahalanda Vuttaman perpaadi,
Naangal nam Paavaikku echaatti neeraadinal,
Teenginri naadellam tingal mummaari peyudu,
Onguperum Senneloodu Kayaluhala,
Poonguvalaippodil Porivandu Kanpaduppa,
Tengaade Pukirundu Seertamulai Patti,
Vaanga Kudam miraikkum Vallal Perum Pasukkal,
Neengaada selvam niraind elo rembaavai ||3||

ಬೆಳೆದು ಬಾನೆತ್ತರ ಪಾದಗಳಲಿ ಲೋಕವನು
ಅಳೆದವನಕೊಂಡಾಡಿ ನೋಂಪಿಗೆ ಸಜ್ಜಾಗಿ
ನೀರ ಮಿಂದಿರೆ, ತಿಂಗಳಲಿ ಮೂರು ಮಳೆ ಬರೆ
ಸೊಂಪಾದ ಬೆಳೆಯಿಂ ನಾಡಿಗಿರದು ದುರ್ಭಿಕ್ಷ,
ಕೆಂಬಣ್ಣ ಕಳವೆಯ ನೀರಲಾಡೆ ಮರಿಮೀನ್ಗಳ್,
ಅರಳಿದ ನೈದಿಲೆಯಲಿ ತುಂಬಿಯು ನಿದ್ದೆಗೈಯೆ
ಕರೆಯ ಬಂದವರ್ಗೆ ಕೊಡತುಂಬಿ ಪಾಲ್ಕೊಡುವ
ಬಿಣ್ಗೆಚ್ಚಲ ಪಶುಸಂಪದದಿ ನಂ ವ್ರತಸಿದ್ಧಿಪುದು ||3||

(ತ.ಲಿ.ವೈ.)

ಸಾರಾಂಶ

ದೊಡ್ಡದಾಗಿ ಬೆಳೆದು ಮೂರು ಲೋಕಗಳನ್ನು ತನ್ನ ದಿವ್ಯಪಾದಗಳಿಂದ ಅಳೆದ ಪರಮಪುರುಷನಾದ ತ್ರಿವಿಕ್ರಮಾವತಾರದ ಶ್ರೀಮನ್ನಾರಾಯಣ ನಾಮ ಸಂಕೀರ್ತನೆ ಮಾಡಿ, ನಾವು ನಮ್ಮ ವ್ರತಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಹಾಗೆ ಸ್ನಾನ ಮಾಡಿದರೆ, ನಾಡೆಲ್ಲವೂ ಈತಿ ಬಾಧೆಗಳಿಲ್ಲದಂತಾಗಿ ತಿಂಗಳಿಗೆ ಮೂರುಸಲ ಮಳೆಹೊಯ್ಯುತ್ತದೆ.

ದೊಡ್ಡ ಕೆಂಪುಬತ್ತದ ಪೈರು ಎತ್ತರವಾಗಿ ಬೆಳೆಯುತ್ತದೆ. ಅವುಗಳ ನಡುವೆ ಮೀನುಗಳು ಆಡುತ್ತಿರಲು, ಅರಳಿದ ರಮ್ಯವಾದ ಕೆಂಪು ನೈದಿಲೆಯ ಪುಷ್ಪಗಳಲ್ಲಿ ಹೊಳೆಯುವ ದುಂಬಿಗಳು ನಿದ್ರಿಸುತ್ತವೆ. ಯಾವ ತೊಂದರೆಯೂ ಇಲ್ಲದಂತೆ ಕೊಟ್ಟಿಗೆಯೊಳಗೆ ಹೋಗಿ ಕುಳಿತು, ಹಾಲಿನಿಂದ ತುಂಬಿದ ಕೆಚ್ಚಲನ್ನು ಎರಡು ಕೈಗಳಿಂದ ಹಿಡಿದು ಕರೆಯಲು ಕೊಡಗಳು ತುಂಬುವಂತೆ ಹಾಲು ಕೊಡುವ ಉದಾರವಾದ ಉತ್ತಮ ಜಾತಿಯ ಹಸುಗಳು ಗೋಕುಲದಲ್ಲಿ ತುಂಬಿವೆ. ಅದ್ವಿತೀಯವಾದ ನಮ್ಮ ವ್ರತ ಸಾರ್ಥಕವಾಗುತ್ತದೆ.

When we chant the name
of Him, who measured the world
with His outstretched foot,
Do service to our Maiden deity
And bathe in the river,
All the land will be blessed
with timely rains in plenty;
And fish will frolic
Amidst the full- grown paddy stalks,
while spotted beetles drowse
in the water lilies,
Great cows will gift
Pot after pot of milk
To tireless cowherds,
And lasting prosperity
will abound
O my maidens! (S.R)

Summary

O my maidens ! Let us recite the many thousand names of the Lord who as Trivikrama measured the worlds with His outstretched foot. Let us bathe in the river as a part of our vow, the land will be blessed with plenty of rain well in time; the fish will play in the well-grown paddy fields; the beetles sleep in the water lilies; and the fine cows yield pots full of milk to the cowherds and everlasting prosperity, and we shall bring our vow to a successful fruition.

In this poem Goda Devi speaks of the incarnation of Narayana as Trivikrama whose Keertana will bless the whole world.

Explanatory note

This verse starts with an assumption that service is possible when the personal want is fully realised. Otherwise, the activity would be directed towards meeting the personal needs and to that extent, the service motto would suffer a setback.

This verse relates to the availability of plenty, putting an end to the idea of earning for personal maintenance. The plenty cannot be kept idle. Inevitably, it has to be utilised for unselfish purpose, which is what the concept of kainkarya means. To stop kainkarya on the plea of non-possession of wealth is a crime, because nature, which has introduced man to the world, has simultaneously provided him with an environment and equipment quite ample for him to keep himself fed. All that the human agent has to do is not to obstruct the natural production and not to abuse the wealth, when called upon to distribute. Goda Devi, who has realised this, announces that there is perennial supply of wealth, which could be known and utilised, while the mind is free and the eye is wide open.

Another point, worthy of observation is the undeniable fact that wealth is a floating concept. It always keeps its presence in circulation and never permits stagnation. Therefore, hoarding is as bad as snatching in social life. With the motto based on the behaviour of Vamana, who developed himself to Trivikrama, with the sole intention of preventing stagnation and ill-distribution.

We move about in the world and if we engage ourselves in the ritual as contemplated in the Tiruppavai, the entire world will be free from disaster. Timely showers would help the growth of wealth, with the result that plenty of corn, the staple food particularly for man, would grow to full stature and the cattle, particularly the cows would offer plentiful milk, perhaps more than needed and the mood men would resemble that of the fish in the water, which has helped the corn to grow. Therefore, to check the human tendency which is self-inclined and develop the normal instinct of helping the neighbour to the satisfaction of the receipient would be a way of life, maintaining social harmony and contentment on all sides.

Mahabali, the Rakshasa emperor, had annexed the kingdom of Indra and deprived him of his prosperity. The entire world belongs to the Lord and Mahabali belonged to the Lord. Mahabali had no right to deprive another person of his share of wealth. But the power conceit introduced a schism of divided society into the aggressive and defenceless sections. The Lord requested a share of his property from Mahabali for Himself. It is strange that the real owner begs the robber for a small share of looted property. He then disposes that the entire property is His and He distributes the same evenly among all and keeps Mahabali under the control of His foot, so that he may not repeat the old game of introducing unevenness in the sharing of property.

The import of the verse is that wealth would go waste unless man utilises it and that wealth is not produced by

man, but offered to him by nature. Because man would not be idle, he plays an active role in getting the yield and that yield is not for personal consumption in the main, but for social distribution to keep that under check. The cows have been set as an example to be copied by men. They graze outside, drink water in the pool and offer plenty of milk and feel miserable if they are not relieved of the storage of milk. They need man to extract the milk, not to their benefit, but for the benefit of the receiver. It is only in this context the daily prayer becomes meaningful-"go braahmanebhyah subhamastu nityam lokaah samastaah sukhino bhavantu"| The 'Go' represents the conduct, the 'brahmana' makes clear the purpose of the conduct of the 'go' and the two combined, 'sukha'- happiness is the permanent experience on the earth. This is the ideal society and whatever is ideal need not be quite other than real. On otherwords, the actual is the ideal.

The provision to meet the needs of others is promised in plenty. That provision is known as Sri, which is the wealth of Narayana, who is called Sriyahpati, a Lord who uses Sri in the process of elevating man from the raw condition to that of perfection. Therefore, Sri or wealth is not the monopoly or possession of anyone in the world, but a means with which man keeps himself worthy of being elevated to the supreme status that he is the indispensable attachment of the Lord. The concept strikes at the root of the erroneous feeling that man is entitled to use wealth as he likes for his personal benefit.

This is the truth underlying in the behaviour of Vamana towards Mahabali.

ಪಾಶುರ—೪

ರಾಗ-ವರಾಳಿ-ಮಿಶ್ರಛಾಪು

ಆಳಿಮಳೈಕ್ಕಣ್ಣಾ, ಒನ್ರು ನೀ ಕೈಕರವೇಲ್,
ಆಳಿಯುಳ್‌ಪುಕ್ಕು ಮುಕುಂದು ಕೊಡಾರ್ತೇರಿ,
ಊಳಿಮುದಲ್ಯನುರುವಂ ಪೋಲ್ ಮೈಕರತ್ತು,
ಪಾಳಿಯನ್ತೋಳುಡೈ ಪರ್ಬನಾಬಲ್ ಕೈಯಿಲ್,
ಆಳಿಪೋಲ್‌ಮಿನ್ನಿ ವಲಂಪುರಿಪೋಲ್ ನಿನ್ರದಿರ್‌ನ್ದು,
ತಾಳಾದೇ ಶಾರ್ಙ್ಗಮುದೈತ್ತ ಶರಮಳೈಪ್ಪೋಲ್
ವಾಳವುಲಹಿನಿಲ್ ಪೆಯ್‌ದಿಡಾಯ್, ನಾಂಗಳುಂ
ಮಾರ್ಗಳಿ ನೀರಾಡ ಮಹಿಂದೇಲೋ ರೆಂಬಾವಾಯ್ ||೪||

राग - वराळि - मिश्र छापु

आळिमकैक्कण्णा ओन्रुनी कैकरवेल्
आळियुळ् पुक्क मुहंद् कोडु आर्तेरि,
ऊळिमुदल्वनुरुवं पोल् मैकरुत्तु
पाळियन्तोळ्डै पर्बनाबन् कैयिल्
आळि पोल्मिन्निवलंपुरिपोल् निन्नदिर्न्दु,
ताळादे शांरंगमुदैत्त शरमळैपोल्
वाळवुलगिनिल् पेयदिडायू, नांगळुं
मार्गळि नीराड महिंद एलो रेंबावाय् ||4||

Aalimalaikkannaa, onru nee Kaikaravel,
Aaaliyulpukku muhandu Kodaarteri,
oolimudalvanuruvam pol maikarattu,
paaliyantoludai parbanaban kaiyil,
Aaalipolminni Valampuripol ninradirundu,
Taalaade Sarngamudaitta Saramalaipol,
Vaalavulaginil peyididaayi, naangalum
Maargali neeraada mahindu elo rembavai ||4||

ಮಳೆಯೊಡೆಯ ವರುಣನೇ ನೀನೆಮ್ಮ ವ್ರತಕ್ಕೊಲಿದು
ಹರಿಯಮ್ಮೆಬಣ್ಣವನು ಪಡೆದ, ಮೋಡಗಳು ಬಿಡದೆ ಮಳೆಗರೆದು,
ಚಕ್ರದಂತಿಹ ಮಿಂಚು. ಶಂಖಿದನಿಯಂತಿರುವ ಗುಡುಗಿನಿಂದ ಕೂಡಿರುವ

ಹರಿಯ ಚಾಪದಿ ಹೊರಡುವ ಶರವರ್ಷವೀ ಮಳೆಯ ಧಾರೆಯೋ
ಎಂಬಂತೆ ಮಳೆ ಸುರಿಸು, ನಸುಕಿನೊಳೆ ನೀರ್ಮಿಂದು
ಸಂತಸವ ಸವಿಯುವೆವು, ವ್ರತ ಫಲವು ಸಾಧಿಸಿತು ನಮಗೆಂದು || (ಪ್ರಿ. ಅ.)

ಸಾರಾಂಶ

ತುಂಬು ಮಳೆಗೆ ಅಧಿದೇವತೆಯಾದ ಪರ್ಜನ್ಯದೇವನೇ ! ಸ್ವಲ್ಪವೂ ನೀನು ಕೈ ಬಿಡಬೇಡ.ಸಮುದ್ರದೊಳಕ್ಕೆ ನೀನು ಹೊಕ್ಕು ನಿನ್ನ ಅನುಗ್ರಹವಾದ ನೀರನ್ನು ತುಂಬಿಕೊಂಡು, ಗರ್ಜಿಸಿ, ಆಕಾಶಕ್ಕೆ ಏರಿ, ಅನಾದಿಪುರುಷನಾದ ನಾರಾಯಣನ ಶರೀರದಂತೆ ಕಪ್ಪು ಬಣ್ಣತಾಳಿ, ಬಲಿಷ್ಠವಾದ ಸುಂದರವಾದ ತೋಳುಗಳುಳ್ಳ ಪದ್ಮನಾಭನ ಕೈಯಲ್ಲಿರುವ ಚಕ್ರದಂತೆ ಮಿಂಚಿ, ಬಲಮುರಿ ಶಂಖದಂತೆ ಆಕಾಶದಲ್ಲಿ ನಿಂತು ಗುಡುಗಿ, ಶಾರ್ಙ್ಗಧನುಸ್ಸಿನಿಂದ ಹೊರಟ ಬಾಣಗಳ ಮಳೆಯಂತೆ, ಲೋಕವೆಲ್ಲ ಸಮೃದ್ಧಿಯಿಂದ ಚೆನ್ನಾಗಿ ಬಾಳುವಂತೆ ಸುರಿಸಿಬಿಡು. ದಾಸಭೂತರಾದ ನಾವು ಕೂಡ ಧನುರ್ಮಾಸದಸ್ನಾನ ಮಾಡಿ ಸಂತೋಷಿಸುವೆವು. ಹಾಗಾದರೆ ಮಾತ್ರ ನಮ್ಮ ವ್ರತ ಸಿದ್ಧಿಯಾಗುವುದು.

ಈ ಪದ್ಯದಲ್ಲಿ ವರುಣನ ಅಂತರ್ಯಾಮಿಯಾಗಿ ಭಾಗವಂತನು ಮಾಡುವ ಲೋಕಕಲ್ಯಾಣವನ್ನು ಗೋದಾದೇವಿಯು ವರ್ಣಿಸಿದ್ದಾಳೆ.

Lord of the rains, mighty as the ocean,
Hide not your munificense,
But dip deep into the sea
And with thunder claps,
Ascend the sky,
Dark as the form
of the Ruler of fine,
Like the Discus
In the lissome hand
of our mighty shouldered
Padmanabha
And Vibrate
Like His conch blast !
As arrows increasingly fly
From His bow Saranga,
Come with rain
This world to revive
And for us to bathe
And rejoice

In the month of Margazhi,
O my maidens ! (S.R.)

Summary

Goda and her friends pray to the God of rains, They entreat him to enter unfatheomable ocean, suck water in full, raise to the sky with thunderclaps; with black clouds resembling the colour of the body of the Almighty Narayana; with floods of light resembling the effulgence of the great discus that adorns the right hand of Padmanabha, thundering like the sound emanating from the Panchajanya conch in the left hand of the Almighty and shower forth like the arrows from the Sarnga bow, so that the world is full of wealth and happiness. We shall bathe joyfully and then only our vow will culminate in successful fruition.

In this poem prayer is offered to the Almighty, the indweller in the heart of the god of rain. With good rains the world will be prosperous.

Explanatory Note

This verse refers to a person who believes that he is the possessor of wealth that he can bestow for the benefit of mankind and all mankind must wait on him for favours. The Particular entity in this verse, is the Lord of Rights, who may or may not release the rights. He finds to his surprise. That a section of society devoted to Narayana is indifferent to him and yet prosperous. He is surprised to find that he is treated as discountable entity, a status which he does not like. Therefore, he approaches the 'prosperous section' to know if he has to change his behaviour in order that he may be counted as an indispensable person. The advice is that the function to which he is wedded must be continued,

but with a change of outlook. This change is essentially that he should cease to believe that he is an entity with independent power and worthy of recognition as such.

This egotism is the very antithesis of real existence. He has to discharge his duties which is service without any trace of patriotism in the process. That attitude would remind one and all that he is a mirror of Narayana, who blesses the world with bounty. The chosen few of the deity are also engaged in their own way to uphold this principle with joy as the impelling force and not with any purpose in view, as all of them are the expressions of the supreme entity inseparably associated with Sri who is prosperity in functioning.

This verse describes the duty of the Acharya. In a way the Acharya is more important than God. 'Acharyaadiha devatam Samadhikam anyam nomanya mahe' — Says Acharya Vedanta Desikar. One should see God in the Acharya. He is the cloud which pours the mercy of God.

ಪಾಶುರ-೫

ರಾಗ-ಶ್ರೀ-ಆದಿ

ಮಾಯನೈಮನ್ನು ವಡಮಧುರೈ ಮೈಂದನೈ,
ತೂಯಪ್ಪೆರುನೀರ್ ಯಮುನೈತ್ತುರೈವನೈ,
ಆಯರ್ ಕುಲತ್ತಿನಿಲ್ ತೋನ್ರುಂ ಮಣಿವಿಳಕ್ಕೈ,
ತಾಯೈಕ್ಕುಡಲ್ ವಿಳಕ್ಕಂ ಶೈಯ್ದ ದಾಮೋದರನೈ,
ತೂಯೋಮಾಯ್ ವಂದು ನಾಂ ತೂಮಲರ್ ತೂವಿತ್ತೊಯುದು
ವಾಯಿನಾಲ್ ಪಾಡಿ ಮನತ್ತಿನಾಲ್ ಶಿಂದಿಕ್ಕ,
ಪೋಯ ಪಿಳ್ಳೈಯುಂ ಪುಹುದರುವಾನಿನ್ರನವುಂ,
ತೀಯಿನಿಲ್ ತೂಶಾಹುಂ ಶೆಪ್ಪೆಲೋರೆಂಬಾವಾಯ್ ||೫||

राग-श्री-आदि

मायनै मन्नु वडमधुरैमैंदनै,
तूयप्पेरुनीर यमुनैत्तुरैवनै
आयर् कुलत्तिनिल् तोन्रुं मणिविळक्कै
तायैक्कुडल् विळक्कं शैददामोदरनै,
तूयोमाय् वन्दु नां त्मलर् तूवित्तोळुदु
वायिनाल् पाडि मनत्तिनाल् शिंदिक्क
पोयपिळैयुं पुहुदरुवा निन्रनवुं
तीयिनिल् त्शांह्रु, शेप्पेलो रेंबावाय् ||5||

Maayanaimannu Vadamadhurai maindanai
Tooyapperuneer Yammunaitturaivanai,
Aaayar Kulattinil tonrum manivilakkai,
Taayaikkudal Vilakkam saida Daamodaranai,
Tooyomayi Vandu naam toomalar toovittoyudu
Vaayinal Paadi manattinaal sindikka,
Poyapillaiyum Pugudaruvaninranavum,
Teeyinil toosaham seppelo rembaavayi ||5||

ಆಚ್ಚರಿಯ ಶಿಶುವಾಗಿ ಅವತರಿಸಿ ಮಧುರೆಯೊಳು
ಪೂತಜಲಪೂರದಿಂ ಭೋರ್ಗರೆವ ಯಮುನೆಯಾ
ತೀರದೊಳು ವಿಹರಿಸುವ ಗೋಪಕುಲ ದೀಪನನು,
ದಿಲಸನ್ನಿಜ ಜನನೀ ಗರ್ಭ ಸಂಭೂತನನು,
ನೀರ್ಮಿಂದು ಪರಿಪೂತ ಪುಷ್ಪದಿಂದರ್ಚಿಸುತ
ದನಿಗರಗಿ ಪಾಡಲ್ಕೆ ಮನಮರುಗಿ ಬೇಡಲ್ಕೆ
ಪೂರ್ವಾಪರ ಪಾತಕರಾಶಿ ಸೀಯುವುದಗ್ನಿ
ಸೋಂಕಿದರಳೆವೊಲೆಮ್ಮ ವ್ರತಫಲವು ಸಿದ್ಧಿಸಲು ನಮಗಿಂದು ||5||
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಆಶ್ಚರ್ಯ ಚೇಷ್ಟಿತನಾದ ನಿರಂತರ ಭಗವಂತನ ಸಂಬಂಧವುಳ್ಳ ಉತ್ತರದೇಶದ ಪ್ರಸಿದ್ಧವಾದ ಮಧುರೆಯ ಸ್ವಾಮಿಯಾದ, ಪರಿಶುದ್ಧವಾದ ಪ್ರವಾಹವುಳ್ಳ ಯಮುನಾನದಿಯ ತೀರ ವಾಸಿಯಾದ, ಗೊಲ್ಲರ ಕುಲದಲ್ಲಿ ಅವತರಿಸಿ ಪ್ರಕಾಶಿಸುವ ರತ್ನದೀಪವಾದ, ತಾಯಿಯ ಗರ್ಭಾಶಯವನ್ನು ಬೆಳಗಿದ, ದಾಮೋದರನಾದ

ಕೃಷ್ಣನನ್ನು, ಪರಿಶುದ್ಧರಾಗಿ ಬಂದು ನಾವು ಶುದ್ಧವಾದ ಪರಿಮಳಯುಕ್ತವಾದ ಹೂಗಳಿಂದ ಅವನ ಪಾದಗಳನ್ನು ಅರ್ಚಿಸಿ, ನಮಸ್ಕರಿಸಿ, ಬಾಯಾರ ಸ್ತೋತ್ರಗಳನ್ನು ಹಾಡಿ, ಮನಸ್ಸಿನಲ್ಲಿ ಚಿಂತಿಸಿ ಧ್ಯಾನಿಸಿದರೆ, ಹಿಂದಿನ ಜನ್ಮಗಳ ಪಾಪಕರ್ಮಗಳು, ಮುಂದೆ ಮಾಡಬಹುದಾದ ಪಾಪಗಳು, ಈಗಿರುವವೂ, ಬೆಂಕಿ ತಗುಲಿದ ಹತ್ತಿಯಂತೆ ನಾಶವಾಗುತ್ತವೆ. ಆದ್ದರಿಂದ ಶ್ರೀ ಕೃಷ್ಣನ ನಾಮಗಳನ್ನು ಹೇಳು. ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿ ಸಿದ್ಧಿಸುವುದು.

ಈ ಪದ್ಯದಲ್ಲಿ ಶ್ರೀ ಕೃಷ್ಣಾವತಾರದ ವರ್ಣನೆ ಮತ್ತು ಅವನ ಅರ್ಚನೆ, ಸ್ತೋತ್ರ, ಧ್ಯಾನ, ನಾಮಸ್ಮರಣೆಗಳಿಂದ ಪೂರ್ವಾಪರ ಪಾಪ ರಾಶಿಗಳು ನಾಶವಾಗುತ್ತವೆ ಎಂದು ಗೋದಾದೇವಿ ಹೇಳಿದ್ದಾಳೆ.

If we stand cleansed
And worship Him,
with fragrant flowers
The mystic one,
The son of immortal
Mathura of the North,
of the purewide Yamuna,
The lamp of the cowherd clan,
Damodara, light and measuring
of His mother's womb;
with His thought in our hearts,
our past sins
And those lying in wait,
will they not be destroyed
As dust infire!
Speak, O my maidens! (S.R.)

Summary

My friends,! with pure heart and devotion let us worship Krishna, the wonder child, who resides in sacred Madura in the North on the banks of pure wide Yamuna river, who is the gem-lamp of the Cowherd people, the lamp of the womb of Yasoda and Devaki, His mothers; let us worship Him with sweet fragrant flowers, sing His praise and meditate on Him. All our sins of the past, present and future

will be destroyed as cotton in fire. our vow will certainly succeed fruitfully.

Explanatory note

A clear mind is needed to participate in society to preserve social homogeneity. The world set up, as we actually find, is anything but conducive to secure a condition, which is at present only an ideal, unless the obstacles are cleared, the mind cannot be clear and unless it is clear, its co-operation would not be in the direction of prosperity and progress.

The remedy for this,is to remember the basic nature of man and the purpose for which the society is formed of the positive aspect is remembered and adopted the heterogeneous factors, in spite of their vastness and long time pressure, would automatically become ineffective and moreover, the possibility of these factors reappearing at any future, would also cease. All that is needed is the basic set up and purpose not to be lost sight of, nor neglected. The health of the mind does not depend merely on the environment, but it stands firmly supported by the constitution, which can never be tarnished. The supreme saviour is Narayana, the ground, the guide and the goal, Has evolved into the form of the presiding deity with the firm purpose of protecting the population is the first manifestation.

The second is what is known as Vibhava manifestation participating actively as social members freely mixing with society, as could be gathered from the behaviour of Rama and Krishna.

The next is the Antaryaamin, the inset entity prompting the dependent chetana to pursue the right path and to avoid the evil ways of life. The same inset deity moves out in the archa form visible to the naked eye, compelling attention towards it, with charm and powers to grant boons on request. The archa form manifest very strangely, total subordination and dependence with regard to the public, giving rise to an untenable feeling that man can meddle with this image as he likes. The murthy or the frame is Archaka paraadheena - at the mercy of the devotee. If this aspect is misunderstood or subjected to abuse, the consequence is very patent as could be observed even now in famous places with deities like Narasimha or Srinivasa. This archa aspect is revealed in the person of Sri Krishna, who as a young child, displayed His obedience to Yasoda, at the same time creating in the minds of one and all an irresistible feeling of love and regard, their minds would thus be filled with the thought of Krishna and there will be no occasion to move against the thought. Consequently, past sins and expected sins would have no place in life. If there should be any derangement in the social set up, Krishna would without aid, destroy such adverse setup once and for all.

Only two points are therefore needed. Sincere devotion towards the Lord and practicing a way of life that would amount to the worship of the Lord in thought, word and deed. The sins, future and past would disappear without leaving any trace behind even as the heap of cotton would vanish with the touch of a spark of fire.

Therefore, without worrying about the environment or

other adverse conditions in life, which tempt men to deviate from the normal course, if he could cling to the original Principle, he would be quite happy for all times.

To prove this point, This verse-Maayanai gives a few details about Narayana. Though Krishna belongs to the Vibhava category, the aspect of obedience shifts Him to the category Archa 'Maayanai' is a miraculous person capable of performances beyond anyone's imagination. 'Maindanar'- is a lad, a stranger to any behaviour other than obedience, selecting Mathura in the North as His home. 'Yanumai turaivanai' - a lad who spent all His time on the banks of the river Yamuna, where amusement was the concern of one and all, without any tinge of misbehaviour or evil thought. He is -Manivilakkai- the steady light in the environment of cowherds, whom He kept ever happy and unworried. More than all, He is known as Daamodara - having subjected Himself to be tied by a rope around the waist, lest He should move of his own accord, by the mother Yasoda. This incident gains in significance that Krishna would not remove the rope around His waist, lest He should offend is mother.

The regard and affection that He displayed would be a model for man to display towards God, with this spirit which is called - 'tooyomaayi - cleanliness. We offer flowers, bend before Him and think of Him. No defect would overpower man or men with spiritual modesty. Therefore, there is no need to think of the exerting condition which may be feared to half our progress towards salvation.

The first unit

These five verses constitute a unit. They serve as the

frame work of healthy life. The Lord is the sole power. He is the lodge and the lift of mankind. In the act of protection He makes the people to remove their agony and thus enable them not to worry about their welfare, but to devote their attention to service.

The third verse says that people need not worry about their income to satisfy the public with, nor have they any claim over the property they possess, ownership of property by men is nothing but an act of misappropriation. Nature never fails to provide man with all the wealth necessary for him. The way of life, therefore, is to offer, not to grab.

The fourth verse suggests that the conduct of man should be such as to remind the public of the glory of the grace and glory of God.

The fifth verse insists that regard and submissiveness should constitute the trait of man towards society. The attitude being noble and that being shared by all there cannot be any scope for discomfiture. Such a situation, therefore, is life in the heavens.

ಪಾಶುರ—೬

ರಾಗ - ಶಂಕರಾಭರಣ - ಮಿಶ್ರಛಾಪು

ಪುಳ್ಳುಂ ಶಿಲಂಬಿನಗಾಣ್ ಪುಳ್ಳರೈಯನ್ ಕೋಯಿಲ್,
ವೆಳ್ಳೈ ವಿಳಿಶಂಗಿನ್‌ಪೇರರವಂ ಕೇಟ್ಟಿಲ್ಲೈಯೋ ?
ಪಿಳ್ಳಾಯ್ ! ಎಳುಂದಿರಾಯ್, ಪೇಯ್‌ಮುಲೈ ನಂಜಂಡು
ಕಳ್ಳಚ್ಚಗಟಂ ಕಲಕ್ಕಳಿಯ ಕಾಲೋಚ್ಚಿ,
ವೆಳ್ಳತ್ತ್ರವಿಲ್ ತುಯಿಲಮರ್‌ನ್ದ ವಿತ್ತಿನೈ,
ಉಳ್ಳತ್ತುಕ್ಕೊಂಡು ಮುನಿವರ್ಗಳುಂ ಯೋಗಿಗಳುಂ,
ಮೆಳ್ಳವೆಳುಂದು ಅರಿಯೆನ್ನ ಪೇರರವಂ,
ಉಳ್ಳಂಪುಗುಂದು ಕುಳಿರ್‌ನ್ದೇಲೋರೆಂಬಾವಾಯ್ ||6||

राग-शंकराभरण-मिश्र छापु

पुळ्ळुं शिलंबिनकाण् पुळ्ळरैयिन् कोयिल्
वेळ्ळैविळिशंगिन् पेरखं केट्टिलेयो ?
पिळ्ळायू ! एळुंदिरायू, पेयुमुलै नंजुंडु
कळ्ळचकडं कलक्कळिय कालोच्चि,
वेळ्ळत्तरविल् तुयिलमर्न्त वित्तिनैं
उळ्ळत्तुकोंड् मुनिवर्गळुं योगिहळुं
मेळ्ळवेंयुद् अरियेन्न पेरखं
उळ्ळमू पुहुंद् कुळिर्न्द् एलोरेंबावाय् ||6||

Pullum silambinakaan Pullaraiyan Koyilil,
Vellai Vilisangin peraravam kettilaiyo ?
Pillayi ! eludirayi Peyimulai nanjundu,
Kallacgagadam kalakkaliya kalocchi
Velluttaravil tuyilamaranda vittinnai,
Vullatukkondu munivergalum Yogihalum,
Mellavelundu ariyenna peraravam,
Vullam pugundu kulirndelo, rembavai ||6||

ಹಕ್ಕಿಗಳು ಚಿಲಿಪಿಲಿಗುಟ್ಟುತಿವೆ, ಗರುಡನೊಡೆಯನ
ದೇಗುಲದಿ ಆಗುತಿಹ ಬಿಳಿಯ ಶಂಖದ ಮೊಳಗು
ಕೇಳಿಸದೆ, ಏಳ್ ಎಲೆಮುಗುದೆ, ಪೂತನಿಯ ನಂಜಿನ
ಪಾಲನುಂಡು, ವಂಚಕ ಶಕಟನ ಒದೆದು ಕೊಂದು,
ಪಾಲ್ಗಡಲಲಿ, ಹಾವಿನ ಹಾಸಿಗೆಯಲಿ ಪವಡಿಸಿ
ಯೋಗನಿದ್ರೆಯೊಳಿಹನ, ಹೃನ್ಮಂದಿರದಿ ನಿಲಿಸಿ
ಯೋಗಿಗಳು ನಾರಾಯಣ ಎಂದುಲಿವ ನಾಮವು
ಹೃದಯಕೆ ತಂಪನೆರೆದಿದೆ, ಎಂ ವ್ರತ ಸಿದ್ಧಿಪುದು ||6||
(ತ.ಲಿ.ವೈ.)

ಸಾರಾಂಶ

ಬೆಳಕು ಹರಿಯಿತು. ಪಕ್ಷಿಗಳು ಚಿಲಿಪಿಲಿಗುಟ್ಟುತ್ತಿವೆ ಪಕ್ಷಿವಾಹನನಾದ ನಾರಾಯಣನ ದೇಗುಲದಲ್ಲಿ ತುಂಬಿ ಬಿಳುಪಾದ ಶುಭಶಂಖಧ್ವನಿ ಕೇಳಿ ಬರುತ್ತಿಲ್ಲವೆ?! ಹುಡುಗಿಯೇ ಏಳಮ್ಮಾ! ರಾಕ್ಷಸಿಯಾದ ಪೂತನಿಯ ಸ್ತನದ ವಿಷಮಯವಾದ ಹಾಲನ್ನುಂಡು ಅವಳನ್ನು ಕೊಂದನು. ಮೋಸದಿಂದ ಬಂದ

ಶಕಟಾಸುರನ ಮೈಕಟ್ಟುಗಳೆಲ್ಲ ನಾಶವಾಗುವಂತೆ ಒದೆದ: ಕ್ಷೀರ ಸಮುದ್ರದಲ್ಲಿ ಬೆಳ್ಳಗಿರುವ ಆದಿಶೇಷನ ಮೇಲೆ ಯೋಗನಿದ್ರೆಯನ್ನು ಮಾಡುತ್ತಿರುವ, ಸಮಸ್ತಕ್ಕೂ ಬೀಜಸ್ವರೂಪನಾದ ನಾರಾಯಣನನ್ನು ತಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಧ್ಯಾನಿಸುತ್ತಾ ಮುನಿಗಳೂ ಯೋಗಿಗಳೂ ಮೆಲ್ಲನೆ ಎದ್ದು ಹರಿಹರಿ ಎನ್ನುವ ಉಚ್ಚಧ್ವನಿಯು ನಮ್ಮ ಹೃದಯವನ್ನು ಹೊಕ್ಕು ಆಹ್ಲಾದ ಉಂಟುಮಾಡುತ್ತಿದೆ. ಏಳಮ್ಮ, ಮಾರ್ಹಳಿಯು ತಂಪಾದ ಸ್ನಾನಕ್ಕೆ ಕರೆಯುತ್ತಿದೆ. ಅದ್ವಿತೀಯವೂ ಶ್ಲಾಘ್ಯವೂ ಆದ ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ಈ ಪದ್ಯದಲ್ಲಿ ಮಂಗಳಕರವಾದ ಪ್ರಾತಃಕಾಲದ ವರ್ಣನೆಯಿದೆ. ಶ್ರೀ ಕೃಷ್ಣನ ಅದ್ಭುತ ಕಾರ್ಯಗಳು ಈ ಪದ್ಯದಲ್ಲಿ ಸೂಚಿತವಾಗಿವೆ. ಇದೊಂದು ಸುಪ್ರಭಾತ.

Lo ! The birds chatter
And the white temple conch
Of the Lord of the birds
Sounds its might !
Hear, Child and arise !
The one who suckled the life of the Fiend,
And kicked the scheming cart demon
To destruction;
He who reclines in sleep
On the water- bound snake,
Is the cause, the seed
Which, placing in their hearts,
The saints and seers,
Raise the calm, great chant of 'Hari' !
Let it reverberate in yours
And bring joy,
O my maidens ! (S.R)

Summary

O my maidens ! the birds are chattering; the white conch is sounding from the palace of Krishna. The lord of the birds; The rishis and saints are meditating the name of Hari, who suckled the breasts of Putana the fiend, of her poisonous milk and killed her ; who killed the cart-demon by kicking him, who reclines in sleep on the snake couch on the milk-

ocean. Are you not hearing the great chant of Hari ? Let it reverberate in our hearts and bring us joy. Get up and let us bathe and our vow will succeed fruitfully.

Explanatory Note

The second section of Tiruppavai is from the sixth to fifteenth verse. Man starts on the journey of cultural conquest, persuading people and forcing them to see the light of healthy life and thus, form the society of the truly civilised, to develop and maintain the holy attitude towards life an earnest attempt not to lose sight of that light.

The last two verses in the previous section have laid down the condition in which a person can keep himself connected with one aim in life and a life which, would no longer plunge him into misery and a condition in which all previous imperfection would suddenly end and the possibility of any imperfection overtaking the person would also vanish like the mass of cotton with the touch of spark of fire. This leaves the person free to live and to act.

If this be the equipment, naturally, the next idea would be to meet the Lord and be with Him for all time. That would be the moksha secured through upaasana of the kind, different from the upaasana prescribed for the mumukshu (seeker of moksha) in the Upanishads.

The Upanishads have selected persons who were kept under misery in the world of Samsaara, from which they desired relief. The aim there was to be rid of the shakles, which would keep man bound under misery. The situation would be that man, the active element, struggles hard to get relieved of the shackles in the belief that he has a right to be free from contact with the world or samsaara.

What is to be noted here is, that man feels himself essentially different and superior having a right to be free and to employ the material world to suit his spiritual purpose of self-contentment. Here begins the stay of life. Man realises that by himself he cannot control the environment. He, therefore, starts to discover the power which would be far beyond the range of polluting influence. Not merely an entity must be positively in a position to control the environment and to help the needy to tide over bondage. That is the search suggested in the Upanishads. The goal of knowledge is recognised to be Brahman, which is truth, knowledge and infinite (Sathya, gyana and ananta) and therefore, aananda maarga - path of bliss-joy,

To be able to control all kinds of impediments, Brahman is found to exercise the power to create, maintain and withdraw temporarily or permanently all that is contained in the world, whether it be chetana or achetana, guna or dharma, kriya or sambandha or relationship, in brief activities of any considerable kind.

This Brahman kept in view, constantly reveals itself in the first instance in the form of a pratibha vastu and later on, establishes a real contact which would continue for all times. The gyana or knowledge, therefore, is pratyaksha samaana kara at the first stage resembling pratyaksha or vision undisturbed. At the second stage, the person leads out of the world once for all and enters the field of paradise, where he feels himself like Brahman itself.

This conception carries with it two factors. Firstly, the human mind is different from Isvara without losing its individuality and secondly, that it can feel itself completely

unconcerned with anything else. To be brief, the I-hood and the my-hood of the chetana would be retained. This is the moksha promised in the upanishads to the chetana, who is not attentive to the aspect of relationship between him and Isvara. The Taittireeya Upanishad asserts that the very existence of Jiva is at the mercy of Isvara. The flaw is that the Jiva, at this stage is not mindful of his constitutional disconnection with the achetana world.

The grief in this world is so intense that the chetana would be under the circumstances, quite satisfied if he is relieved from samsaarie contact. This is the moksha that would be achieved by the person engaged in the Panchaagni Vidya mode of relief.

The urge of Goda is to discover ways, persuade them to join her in her attempt to gain the point in life. The interest in them is that they are all of the same breed of persons belonging to the Lord. Though they are ladies belonging to her group, that aspect was not the dominant thought of Goda. She assembles ten persons and forms a group, before meeting Lord Krishna in His mansion to get the necessary Parai to engage herself in the ritual.

The ten persons are representatives of persons at different levels of thought, from the ignorant to the enlightened companion who would not miss any friend belonging to the group. (These ten persons are also considered to be ten Alwars; the chief of them being paraankusa and parakaala) filled with the thought of God, Goda could not sleep in the interval and being awake, she could not keep idle and inactive. She engages herself in visiting the houses of her mates and cover the interval in

this engagement of gathering friends. It must be however, remembered that her friends are Alwars who are men and therefore, in the normal view, different in breed from her. But, as belonging to the breed of Alwars people selected under the principle of a prithak siddhi, are of the same breed as God, the secular sex not being a bar.

From this point of view, it would be interesting to note the method she employs to get as favourable response from her mates whom she meets. The first companion contacted is an ignorant maiden. She is slumbering, unaware of sunrise, which would not permit continuation of her slumber. Everywhere around, there is the sound of enlightenment, the birds sing, the temple conch is sounded, the scholars loudly pronounce the name of Hari. The sound of all these has reached her ears and brought comfort and still to remain on the bed is unbecoming.

In this verse, the cry of the birds is reference to the Lord in a language which is intelligible. The normal people have it as their first duty to blow the conch in the temple at the time of sunrise to announce the glory of the Lord as world Saviour. The other batch of scholars is active and goes about discharging its duty under the spell of the divine power of which they are well aware. The candidate addressed is Pillayi - a person who is not aware of the system of life that is pleasant from the very beginning of life.

It is the first attempt to rouse a person from ignorance about the type of life presented in the previous section. It marks therefore, the first stage of attempt to remove ignorance from the mind. Slumber is inactivity in the environment of darkness. Inactivity is secular life and

darkness, ignorance of spiritual aspect. The world is not totally secular and ignorant. It is minority, perhaps, the existence of which is not noticed by the majority.

The method employed is graphic, to make the inset thought clear and effective The stanza throws light on three aspects. Maarhalittingal - the word in the first verse provides an atmosphere conducive to awareness. The birds screechling is in reference to that aspect of nature's environment. This is the stage of knowledge. The second reference is to the conch sounded in the temple. That indicates the promise of joy preceded by protection. The third is the behaviour of the enlightened, who move about in all dignity with the word Hari, on their tongue and with a ruling entity inside the heart which has removed opposition and which is engaged in resting happily on the couch, a walk of life rid of troubles and filled with joy.

ಪಾಶುರ-೭

ರಾಗ - ಭೈರವಿ-ಮಿಶ್ರ ಛಾಪು

ಕೀಶುಕೀಶೆನ್ರೆಂಗುಂ ಆನೈಚ್ಚಾತ್ತಂ ಕಲನ್ದು,
ಪೇಶಿನಪೇಚ್ಚರವಂ ಕೇಟ್ಪಿಲ್ಲೆಯೋ ಪೇಯ್‌ಪೆಣ್ಣೇ !
ಕಾಶುಂ ಪಿರಪ್ಪುಂ ಕಲಕಲಪ್ಪ ಕೈಪೇರ್ತ್ತು,
ವಾಶನರುಂ ಕುಳಲಾಯ್ಚ್ಚಿಯರ್, ಮತ್ತಿನಾಲ್
ಓಶೈಪಡುತ್ತ ತಯಿರವಂ ಕೇಟ್ಪಿಲ್ಲೆಯೋ !
ನಾಯಕಪೆಣ್ಪಿಳ್ಳಾಯ್, ನಾರಾಯಣನ್ ಮೂರ್ತಿ,
ಕೇಶವನೈಪಾಡುವುಂ ನೀ ಕೇಟ್ಪಿಕಿಡತ್ತಿಯೋ?
ತೇಶಮುಡೈಯಾಯ್, ತ್ತಿರವೇಲೋರೆಂಬಾವಾಯ್ ||೭||

राग-भैरवि-मिश्र छापु

कीशु कीशेन्रेंगुं आनैच्चात्तन् कलंद्
पेशिन पेच्चरवं केट्टिलैयो ? पेय्पेण्णे !

काशुं पिरप्पुं कलहलप्प, क्कैपेरत्
वाशनरुंकुयलाय्चियर् मत्तिनाल्
ओशैपडुत्त तयिररव केट्टिलैयो ?
नायक पेण्पिळ्ळाय् ! नारायणन् मूर्ति
केशवनै प्पाडुवुं नी केट्टे किडत्तियो ?
तेशमुडैयायू तिरुवु, एलोर एंवायू ||7||

Keesu keesrenrengum aanaiccaattam Kalandu
Pesina Peccaravan Kettilaiyo ? Peyippenne !
Kaasum Pirappum Kalakalappa Kkaiperattu
Vaasanarum kuyalaayieiyar mattinall
osaipadutta tayiraravam kettilaiyo ?
Naayaha penpillayi | Naarayanan murti
Kesavanai ppaaduvum nee kette kidathiyo ?
Tesamudaiyaayi, ttiravelorembavayi ||7||

ಎಣ್ವಕ್ಕಿ ಗಣಮಿಂದು ಕೀಚುಕೀಚೆಂದುಲಿಯೆ
ಕೇಳಲಿಲ್ಲವೆ ನಿನಗೆ ಮಂಕಿಡಿದ ಬಲುಮುಗುದೆ ?
ನರುಮಲರ ಗುಳಿಗುರುಳಕನಲಲೆಯರು ಕೆನೆಮೊಸರ
ಕಡೆವಾಗ ಕಾಸಾಮ ಸರಮಾಲೆ ಕಂಕಣದ
ಝಣಝಣವು ಕಿವಿದೆರೆಯ ಮುತ್ತಿಡೆಯು ಪಟ್ಟಿರುವೆ
ಏಕಮ್ಮ ನಮ್ಮೊಡತಿ ಕಾಂತಿಮತಿ, ನಾರಣನ
ಮೇಣೆಮ್ಮ ಕೇಶವನ ಕೀರ್ತನೆಯನಾಲಿಸದೆ ?
ಬಾಗಿಲನು ತೆರೆಯಮ್ಮ; ವ್ರತ ಫಲವು ನಿಲುಕುವುದು ನಮಗಿಂದು
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಕೀಚ್‌ಕೀಚ್ ಎಂದು ಎಲ್ಲೆಲ್ಲೂ ಗೀಜಗ ಹಕ್ಕಿಗಳು ಒಟ್ಟಿಗೆ ಸೇರಿ ಕಲಕಲ ಗುಟ್ಟುತ್ತಿವೆ. ಅದು ಕೇಳಲಿಲ್ಲವೇ ? ಹುಚ್ಚುಹೆಣ್ಣೆ ! ಕಂಠಾಭರಣವಾದಕಾಸಿನ ತಾಲಿಯೂ, ಆಮೆಯ ತಾಲಿಯೂ ಗಲಗಲವೆಂದು ಶಬ್ದ ಮಾಡುವ ಹಾಗೆ ಕೈಗಳನ್ನು ನೀಡಿ ಹಿಂತೆಗೆದು, ಸುವಾಸನೆಯಾದ ಜಡೆಗಳುಳ್ಳ ಗೋಪಿಯರು ಕಡೆಗೋಲಿಂದ ಕಡೆಯುವಾಗ ಉಂಟಾದ ಮೊಸರಿನ ಶಬ್ದವನ್ನು ನೀನು ಕೇಳಲಿಲ್ಲವೇ ? ನಮಗೆಲ್ಲ ಯಜಮಾನಿಯಾದ ಹೆಣ್ಣೇ. ನಾರಾಯಣನೇ ಆದ ಕೇಶವನನ್ನು ನಾವೆಲ್ಲ ಸ್ತುತಿಸಿ ಹಾಡುತ್ತಿರಲು, ನೀನು ಕೇಳುತ್ತಲೇ ಮಲಗಿದ್ದೀಯಲ್ಲ ! ತೇಜಸ್ಸು

ಉಳ್ಳವಳೇ ! ಬಾಗಿಲನ್ನು ತೆರೆದು ನಮ್ಮೊಡನೆ ಸೇರು. ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು.

ಈ ಪದ್ಯವು ನಾರಾಯಣನ ನಾಮಸ್ಮರಣೆ ಮಾಡಿದರೂ, ಅದು ಕಿವಿಗೆ ಬಿದ್ದು ಏಳದಿರುವ ಸಖಿಯನ್ನು ಎಬ್ಬಿಸುವ ಸುಪ್ರಭಾತ.

With shrill voices
The Bharadvaaja birds
Gather all around
And screech
Cans't thou hear them,
Bemused maid ?
Or, with jingling chains
And rapid hands
The herdswomen
of the scented hair
Turn their churns
And the buttermilk swishes ?
Chief among girls !
Can you listen
To our song
of Lord Narayana Kesava
And lie still in bed ?
Lovely Princess !
Open your doors !
O my maidens ! (S.R.)

Summary

Andal wakes up her second companion who is still in bed, though she is a devotee and has the qualities of leadership, but has forgotten her responsibility temporarily. it is early morning; the Bharadvaja birds are chirping loudly: the cowherd women with their decoration are churning loudly the butter milk and the gopis are singing in praise of Narayana. In spite of all these she is not getting up. Āndāl asks her to open the door and join them.

Explanatory Note

In this stanza, we come across an entity which is in doubt about the two aspects of life—the call to activity or to be lost in slumber. This doubt has to be cleared, so that people may join the civilised section of society moving in the direction of knowledge and aananda or joy.

The Bharadvaja birds known as Aanaiccātan in Tamil, are in the picture. The male and the female with their young ones in be nest wake up at sunrise. The younger ones have to be fed. The male Bharadvaja has to move away from its mate and fetch food from far off quarters to feed the younger ones. It is its duty. But separation from the mate is insufferable for that is the aim of existence.

The problem here is between the two aspects of love and duty. When the call came from Āndāl to move from the nest to join the party for the purpose of feeding, which involves cutting the previous association which is really painful. This struggle is indicated in the behaviour of the Bharadvaja birds, personal law demanding continuous company and duty in the interest of life, compelling separation.

Secondly, the Gopikas in their respective houses are engaged in churning to get butter. In that process, the chains that they wear around their necks produce ceaseless jingling noise and the perfume of the flower on their head spread all over, indicative of their tiredness. Exhaustion forced them to retire. Duty compels them to be engaged. This is the social life which they cannot excape.

The learned feel themselves over-powered by the charm of the personality of Narayana, who appears to them in the

form of Kesava, the most attractive and they are engaged in chanting the glory of Lord having lost themselves in happiness.

In the face of these types of experience that she should still slumber is not worthy of her because that involves inactivity. Therefore wakeup and keep active along with us —this is clarion call of Āndāl.

According to Sri P. B. Annangaracharya of Kanchi, this verse wakes up Kulasekharalvar just as she wakes up Periyalvar in the previous verse. Naayakan refers to Kulasekhara, who was the ruler of Kerala. Peyippenne— also refers to him. 'Peyane evarkkum yaan' I am mad from the point of view of the worldly—he says. Tesamudaiyayi - indicates the ardent desire to be Lord's Sesha. " My desire is to be the step in your sanctum sanctorum to be able to see always your beautiful lips. I desire to be in any form on the golden hills, the abode of my Lord" - It is Kulasekhara— who has sung expressing his ardent desire.

ಪಾಶುರ - ೮

ಧನ್ಯಾಸಿ - ಖಂಡಛಾಪು

ಕೀೞ್ವಾನಂ ವೆೞ್ಳೆನ್ರು ಎರುಮ್ಮೆಶಿರುವೀಡು,
ಮೇಯ್ವಾನ್ ಪರಂದನಕಾಣ್ ಮಿಕ್ಕುಳ್ಳಪ್ಪಿೞ್ಳೆಗಳುಂ,
ಪೋರ್ವಾನ್ಪೊಗಿನ್ರಾರೈ ಪೋಹಾಮಲ್ ಕಾತ್ತುನ್ನೈ
ಕೂವಾನ್ ವಂದು ನಿನ್ರೋಂ ಕೋತುಕಲಮುಡೈಯ
ಪಾವಾಯ್ ಎೞುಂದಿರಾಯ್ ಪಾಡಿಪ್ಪರೈಮಾಟ್ಟಿಯ ಕೊಂಡು
ಮಾವಾಯ್ ಪಿಲಂದಾನೈ ಮಲ್ಲರೈ ಮಾಟ್ಟಿಯ
ದೇವಾದಿ ದೇವನೈ ಚ್ಚೆನ್ರು ನಾಂ ಶೇವಿತ್ತಾಲ್
ಆವಾವೆನ್ರು ಆರಾಯ್ನ್ದು ಅರುಳೇಲೋರೆಂಬಾವಾಯ್ ||8||

राग-धन्यासि-खंड छापु

कीळ्वानं वेळ्ळेन्रु एरुमैशिरुवीड्,
मेय्वान् परंदनहाण् मिक्कुळ्ळपिळ्ळैहळ्,
पोवान पोगिन्नारै पोहामल कात्तुन्नै
कूवानू वन्दुनिन्नाम् कोदुकलमुडैय
पावायि ! एळुंदिराय् पाडिप्परै कोंडु,
मावाय् पिळंदानै मल्लरैमाट्टिय
देवादिदेवनै चेनृ नां शेवित्ताल्
आवावेन्रु आरायन्दु अरुळेलोरेंबावायू ||8||

Keelvaanam Vellenrum erumaisiru veedu,
Meyivaan parandanakaan mikkulla pillaihalum,
povaan poginraarai pogaamal kaattunnal
Koovūvaān vanduninrom kotukalamudaiya
paavaayi elundiraayi paadipparaikondu
Maavaayi pilaṇdaanai mallarai maattiya
Devaadi devanai cenru naam sevittal
Aaavaavenru aaraayindu aurulelo rembaa vayi ||8||

ಮೂಡಲಲಿ ಬಾನ್‌ಬೆಳಗಾಯಿತು, ಎಮ್ಮೆಗಳು
ಎಳೆಹುಲ್ಲನು ತಿನ್ನಲು ಹೊರಟಿಹವು ನೋಡು
ಮೀಯಹೊರಟ ಮಿಕ್ಕವರ ತಡೆದು ನಿನ್ನ ಕರೆಯ
ಬಂದಿಹೆವು ನಾವಿತ್ತ; ಅಚ್ಚರಿಯ ಹೆಣ್ಣೇ!
ಏಳೆಲೆ, ಕುದುರೆಯ ಬಾಯ ಸಿಗಿದ, ಕೇಶಿಯಕೊಂದ
ಮಲ್ಲರನು ಸದೆಬಡಿದ, ದೇವಾಧಿದೇವನ
ಬಳಿಸಾರಿ ಶರಣಾಗೆ, ಅನುಕಂಪತೋರುತಲಿ
ಬಂದಕಾರಣ ವಿಚಾರಿಸೆ ನಂ ನೋಂಪಿ ಫಲಿಸುವುದು ||8||

(ತ.ಲಿ.ವೈ.)

ಸಾರಾಂಶ

ಪೂರ್ವದಿಕ್ಕಿನ ಆಕಾಶವು ಬೆಳ್ಳಗಾಗುತ್ತಿದೆ, ಎಮ್ಮೆಗಳು ಇಬ್ಬದಿ ಹುಲ್ಲು ಮೇಯಲು ಹಿಂಡುಹಿಂಡಾಗಿ ಹೊರಟಿವೆ. ಮಿಕ್ಕೆಲ್ಲ ಗೋಪಿಯರು ಸ್ನಾನಾರ್ಥವಾಗಿ ಹೊರಟಿದ್ದಾರೆ. ನಿನಗಾಗಿ ಅವರನ್ನು ತಡೆದು ನಿಲ್ಲಿಸಿದ್ದೇನೆ. ನೀನು ಮಾತ್ರ ಇನ್ನೂ ಮಲಗಿರುವೆ. ನಮ್ಮೆಲ್ಲರಗಿಂತ ಶ್ರೀಕೃಷ್ಣ ಭಕ್ತಿ ಅತ್ಯಂತ ಉತ್ಸಾಹಿ ನೀನು. ಅವನು

ಬ್ರಹ್ಮರುದ್ರಾದಿಗಳಿಗೆ ಒಡೆಯ ; ಅಶ್ವಮುಖಿದರಾಕ್ಷಸ ಕೇಶಿರಾಜನನ್ನು ಸಿಗಿದು ಹಾಕಿದ ; ಮಲ್ಲರನ್ನು ಸೊಲ್ಲಡಗಿಸಿಕೊಂದ ದೇವಾಧಿದೇವ ; ಅವನ ಬಳಿಸಾರಿ ನಾವು ಪೂಜಿಸಿದರೆ ಅವನು ಕೃಪೆದೋರುವನು. ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು. ಇದು ಕುತೂಹಲವುಳ್ಳ ಭಾಗವತೆಯ ಸುಪ್ರಭಾತ.

The horizon has lightened
And the buffalos let loose
Have scattered to graze
Behold !
The other lasses who
Are ready to leave
We have stopped
To assist us call you !
Beloved image ! arise !
If we seek and worship
The Lord of Lords.
Who tore open the mouth
of the horse-shaped demon
And slew the wrestler
By Kamsa sent,
He will listen with compassion
And grant us grace
O my maidens ! (S.R)

Summary

The sky in the east is brightening; the buffalos have gone to graze: the other maidens are going to the bathe; I have stopped them, to take you with us. O curious maid ! Get up and join. Let us the praise of Sri Krishna, one who tore up the mouth of Kesi, the horse-faced fiend, who put down the wrestlers sent by Kamsa ; let us all serve the Lord of the lords and our sacred vow will surely bear fruit.

In this verse, Andal makes fun of a Gopi, who is very much devoted to Sri Krishna and praising the Lord entreats her to get up and join the group.

Explanatory Note

In this verse, the candidate is persuaded to see the splendour attached to the group, which has risen above the stages of ignorance and indecision. This is the substance of the present verse.

"The sky in the east has brightened. The slowest moving animal, namely, the buffalo, has moved out of the cattleshed to graze in the open field, which is fresh with nourishing food, that is visible. Other people, similar to the present candidates in form without exception, have started to move about to discharge their duty, but they have been halted inorder that you may also be persuaded to join them and not to move without you. With this purpose of not leaving you behind, the present attempt is made.

Isolation in society is hell in heaven. We are happy that you have shown an eagerness to observe the behaviour of the gathering persons and the cattle included. Please rise and join us, sing along with us, receive the equipment (parai). If we direct our attention towards the overlord, who pulled out the tongue of the horse-demon and who over powered the wrestlers employed by Kamsa, if we approach Him, then, out of compassion, the Lord would observe the plight of us and extend His grace towards our betterment".

In this verse, curiosity has the power of pulling out the candidate from the gloomy condition of doubt and hesitation.

This verse is said to awaken Nammalvar, Sathagopamuni, the leader of the prapannas. He had the greatest curiousity about Krishna. Parasara Bhattar describes him as one who, soon after he was born, cried 'Krishna'! Krishna! He was born with an impellig thirst to

have the darsan of Krishna - Rishim jushaamahe Krishna trishna tatva mivoditam".

Why Nammaalvar should be awakened? Thinking of Damodara leela of Krishna, he was in Samadhi for six months. The Alwar spent most of his life in the dhyana of the Lord. Keelvaanam Vellenru - the Sun has risen in the east - refers to this Alwar, who removed the darkness of ignorance and gave the light of knowledge. He is described as Bhaskara the Sun-'Yadgosahasramapa-hamsi tamaamsipumsaam tasmai namo Vakulabhushana bhaskaraaya'. He would have gone to his moksha any time, but he did not go. He remained to show the way and became the leader of Prapanmaas.

ಪಾಶುರ—೯

ರಾಗ - ಹಮಿರ್-ಕಲ್ಯಾಣ-ಆದಿತಾಳ

ತೂಮಣಿಮಾಡತ್ತು ಚ್ಚುತ್ತುಂ ವಿಳಕ್ಕೆರಿಯ,
ತೂಪಂ ಕಮಳತ್ತುಯಿಲಣೈಮೇಲ್ ಕಣ್‌ವಳರುಂ
ಮಾಮಾನ್ ಮಗಳೇ ! ಮಣಿಕ್ಕದವಂ ತಾಳ್‌ತಿರವಾಯ್
ಮಾಮಿರವಳೈ ಎಳುಪ್ಪಿರೋ ? ಉನ್‌ಮಗಳ್ ತಾನ್
ಊಮೆಯೋ ? ಅನ್ರಿಚ್ಚೆವುಡೋ ? ಆನಂದಲೋ
ಏಮಪ್ಪೆರುಂ ತುಯಿಲ್ ಮಂತಿರಪ್ಪಟ್ಟಾಳೋ ?
ಮಾಮಾಯನ್ ಮಾಧವನ್ ವೈಕುಂದನ್ ಎನ್ರೆನ್ರು
ನಾಮಂ ಪಲವುಂ ನವಿನ್ರೇಲೋ ರೆಂಬಾವಾಯ್ ‖೯‖

राग - हमीर कल्याणि - आदि

तूमणिमाडत्त् च्चुट्टंविळक्केरिय,
तूंप कमलत्तुयिळणैमेल् कण्वळरुम्,
मामानू महळे ! मणिक्कदवं ताळ् तिरवाय्,
मामीरवळै ! एळ्ळीरो उन्नूमहळ तान्
ऊमेयो ? अन्रिच्चेहुडो ? अनंदलो ?

एमप्पेरुंतुयिल् मंतिरप्पट्टाळो ?
मामायन् मादवन् वैकुंदन् एन्नेन्न्
नामं पलवुं नविन्न्, एलोरेंबावाय् ||9||

Toomanimaadattu ccutrum vilakkeriya,
Toopam kamalattuyilanaimel kanvalarum,
Maamaan magale ! manikkadavam taal tiravai,
Maameervalai eluppeero ? vum magal taan
oomeyo ? anriccevudo ? aanandalo ?
Emapperum tuyil mantirappattaalo ?
Maamaayan madhavan vaikundam enrenru
Naamam Palavum navinrelo rembaavayi ||9||

ಮಣಿಗಣದ ಮಣಿದೀಪ ಮಾಳಗೆಯ ಬಳಸಿರಲು,
ಸೆಲೆಯೊಡೆವನರುಗಂಪು ತೀಡುತಿರೆ ಪರಿಮಳವ,
ಅರಗಂ ಚೆತುಪ್ಪಿನ ತಲ್ಪದೊಳು ಪಟ್ಟಿರುವೆ ;
ಮಾಮನೊಲವಿನ ಮಗಳೇ ! ಮಣಿಕದವ ತೆರೆಯಮ್ಮ;
ಏಳದಿರೆ ನೀವಾದರೆಚ್ಚರಿಸುವಿರ ಮಾಮಿ ?
ನಿಮ್ಮಣಂಗಿ ಊಮೆಯೋ ? ಕಿವುಡಿಯೋ ? ಮಂಪರದ
ಮರಕುಳಿಯೋ ? ಮಾಯಾವಿ ಮಾರಮಣ ವೈಕುಂಠ
ಎಂದುಲಿಯೆ ಬಂದತೆಳೊ ? ವ್ರತ ಫಲವು ಸಿದ್ಧಿಪುದು ||9||
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಪವಿತ್ರವಾದ ರತ್ನ ಖಚಿತವಾದ ಮಹಡಿ ಮನೆಯಲ್ಲಿ ಎಲ್ಲ ಕಡೆ ದೀಪಗಳು ರಿಯುತ್ತಿರಲು, ಸುಗಂಧ ಧೂಪ ಎಲ್ಲೆಡೆ ಹರಡಿರಲು, ಮೆತ್ತನೆಯ ಹಾಸಿಗೆಯಲ್ಲಿ ಮಲಗಿರುವ ಮಾವನ ಮಗಳೇ! ಮಣಿಮಯವಾದ ಬಾಗಿಲನ್ನು ತೆರೆ. ಅತ್ತೆಯೇ ! ಅವಳನ್ನೆಬ್ಬಿಸಿ ! ನಿಮ್ಮ ಮಗಳು ಮೂಗಿಯೇ, ಕಿವುಡಿಯೇ, ಬೆಳಗಿನ ಜಾವ ನಿದ್ರೆಯಲ್ಲಿದ್ದಾಳೋ ? ಮಹಾಮಯಾವಿಯಾದ ಲಕ್ಷ್ಮೀಪತಿಯಾದ ವೈಕುಂಠನಾಥನ ಹಲವಾರು ನಾಮಗಳನ್ನು ಉಚ್ಚರಿಸಿದರೆ ಎಲ್ಲವೂ ಸರಿ ಹೋಗುತ್ತದೆ. ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು

ಈ ಪದ್ಯದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣಾನುಭವಪರಿಪೂರ್ಣಳಾದ ಭಾಗವತೋತ್ತಮೆಯನ್ನು ಆಂಡಾಳ್ ಎಚ್ಚರಿಸುತ್ತಿದ್ದಾಳೆ.

On the gem-studded balcony,
Surrounded by long-stemmed lamps,
With incense burning,
you, who lie on the soft mattress,
Eyes closed in sleep,
My uncle's daughter !
open your jewelled doors !
Aunt ! wont you wake her up ?
Is your daughter dumb?
Perhaps deaf or lost her senses ?
Why this great sleep ?
Is she under a spell ?
Supreme enchanter ! Lakshmi's Lord !
And such-like names
Have we invoked
Oh ! my maidens ! (S.R.)

Summary

The beautiful storeyed building is gem studded ; lights are burning around it : sweet perfume from the burning incense has filled the house and the uncle's daughter is sleeping on a soft bed ! Get up, open the gem-studded door ! Aunt ! will you wake her up ? Is your daughter dumb or deaf or in deep slumber ? Has anyone cast a spell on her ? If the sacred names of Lakshmipati, Vaikunthanatha are uttered everything will be alright and our vow will be crowned with success.

In this verse Andal is waking up a great devotee of Lord Krishna and entreats her to join the group.

Explanatory Note

From the Vedantic point of view, the chetana has equipped himself with Bhakti with the assistance of Karma and knowledge. It is said that Bhakti is the surest means to meet the Lord. The Lord would be ready to meet the devotee

and reside in his heart, the moment the chetana has developed full bhakti-devotion.

It is not enough if the chetana feels that he has equipped himself in the required manner. This equipment and its efficiency from the point of view of the chetana may not be adequate. The most important factor is the acceptability by the Lord of the worthlessness of the equipment, prepared and possessed by the chetana. The finite can never be hopeful of meeting the demand of the infinite without the indulgence of the infinite to make the finite worthy of acceptance.

In this verse, the candidate exhibits a state of enlightenment only expecting the reaction favourable to her from the Supreme Deity. All that is needed is the presence of the visitor, there being no need for any additional preparation upon His arrival.That being the situation, there is no response to the group which calls on the candidate to join in, in order to move towards the mansion of the Lord. The group is annoyed over the unexpected silence. The services of a near relative of the candidate are sought with a complaint that inwardly the candidate may be dumb, incommunicative ; deaf, unable to receive the message or brainless or under a wicked spell. Except these deficiencies, the candidate could not be silent to the call. The answer comes in this form—shout aloud the terms—maamaayan, Madhava and Vaikuntha—repeatedly and the candidate will wake up and respond. She is deeply meditative and will not respond unless in the environment she finds a thrill, which has filled her mind.

From the point of the Gopis, the factors that thrill the

mind are the following—Maamaayan—an entity which can perform wonders ; Madhavan—an entity with abudant compassion and finally - vaikunthan - an entity which would give a lift to the House of Bliss. If the atmosphere or the environment could be of the same quality as the mood, within the candidate, the response to call would be instant.

The verse presents a picture of bed chamber, where the expectant maiden is thoroughly equipped and expects the Lord to join her without delay. This equipment is self—produced and there is no need for any ' Parai ' from the Lord.

This verse awakens Tirumalisai Alwar from Dhyanayoga. The lights glowing all around represent God, who is the light of the world (Deepastavameva Jagatam). Knowledge is likened to light.

ಪಾಶುರ—೧೦

ರಾಗ - ತೋಡಿ-ಆದಿ

ನೋತ್ತುಚ್ಚುವರ್ಗಂ ಪುಕುಗಿನ್ರ ವಮ್ಮನಾಯ್
ಮಾತ್ತಮುಂ ತಾರಾರೋ ವಾಶಲ್ ತಿರುವಾದಾರ್
ನಾತ್ತತ್ತುಳಾಯ್‌ಮುಡಿ ನಾರಾಯಣನ್ ನಮ್ಮಾಲ್
ಪ್ಪೋತ್ತಪರೈತರುಂ, ಪುಣ್ಣಿಯನಾಲ್ ಪಣ್ಣೊರುನಾಳ್
ಕೂತ್ತಿನ್ ವಾಯ್‌ವೀಳ್ನ್ದ ಕುಂಬಕರಣನುಂ
ತೋತ್ತುಮುನಕ್ಕೇ ಪೆರುಂ ತುಯಿಲ್ ತಾನ್ ತಂದಾನೋ
ಆತ್ತವನನ್ದಲು ಡೈಯಾಯ್ ! ಅರುಂಗಲಮೇ !
ತೇತ್ತಮಾಯ್‌ವಂದು ತಿರವೇಲೋ ರೆಂಬಾವಾಯ್ ||10||

राग-तोडि-आदि

नोत्तुच्चुवर्गं पुहुद्दिन्न वम्मनाय् !
मात्तमुंतारारो वाशल् तिरुवादार्
नात्तत्तुळायमुडि नारायणन् नम्माल्

पोत्तपरैतरुं, पुण्णियनाल् पंडोरुनाळ्
कत्तित्तिन् वायवीळ्न्द कुंबकरणनुं
तोत्तुमुनक्के पेरुंतुयिल्तानू तंदानो
आत्तवनन्दलुडैयायू ! अरुंगलमे !
तेत्तमायू वन्दु तिरवेलोरेंबावाय् ||10||

Nothuccuvargam puhuhinra vammanaai
Mattamam taaraaro ? Vaasal tiravaadar,
Naattattulaayimudi Narayanan, nammaal
Pottraparaitarum, punniyanaal pandorunaal
Koottatin vaayiveelnda kumba karananum,
Totrumunakke peruntuyil taan tandaano
Aatravanandaludaiyaayi ! aarunkalame !
Tettamayi vandu tiravelorembaavaayi ||10||

ನೋಂಪಿಯಾಚರಿಸಿ ಸಗ್ಗಸೊಗಕಾಂಬಲರ್ಹಳೆ !
ಕದರತೆರೆಯದವರು ಮಾತನು ಆಡಬಾರದೆ ?
ನರುಗಂಪಿನ ತುಲಸಿಮಾಲೆಧರಿಸಿದ ಪರಮನ
ನಾವ್‌ನುತಿಸೆ, ಪುರುಷಾರ್ಥಗಳಕೊಡುವ, ದೇವಾಧಿ
ದೇವನಿಂ ಒಂದು ದಿನ ಯಮಲೋಕವಡರಿದ
ಕುಂಭಕರ್ಣ ಸೋತು ತನ್ನಿದ್ದೆಯ ನಿನಗಿತ್ತು
ಪೋದನೆ ? ನಾಯಕಮಣಿಯೇ ! ಜಡತೆ ತೊರೆದೆದ್ದು
ಬಂದು ಕದವ ತೆರೆ, ನಂ ನೋಂಪಿಕ್ಕೈಗೂಡುವುದು ||10||
(ತ. ಲಿ. ವೈ.)

ಸಾರಾಂಶ

ವ್ರತವನ್ನಾಚರಿಸಿ ಸ್ವರ್ಗವನ್ನು ಪಡೆಯುವತಾಯೇ ! ಬಾಗಿಲನ್ನು ತೆರೆಯದಿದ್ದರೆ ಹೋಗಲಿ, ಮಾತನ್ನಾದರೂ ಆಡಬಾರದೇ? ಸುವಾಸನೆಯುಳ್ಳ ತುಳಸಿಯನ್ನು ತಲೆಯಲ್ಲಿ ಧರಿಸಿರುವ ನಾರಾಯಣನು ನಮ್ಮಿಂದ ಸ್ತುತಿಸಲ್ಪಟ್ಟು ಇಷ್ಟಾರ್ಥಗಳನ್ನು ನೀಡುವ ಪುಣ್ಯಪುರುಷ ಹಿಂದೆ ಒಂದು ದಿನ ಯಮನ ಬಾಯಿಗೆ ಬಿದ್ದ ಕುಂಭಕರ್ಣನು ಸೋತು ಹೋಗಿ ನಿನಗೇ ಗಾಢವಾದ ನಿದ್ರೆಯನ್ನು ಕೊಟ್ಟು ಹೋದನೋ ? ಆಲಸ್ಯದ ನಿದ್ರೆಯುಳ್ಳವಳೇ ! ಸಾವಧಾನವಾಗಿ ಬಂದು ಬಾಗಿಲು ತೆರೆ. ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು.

She who aspires to heaven
Through this penance,

young lady !
Do thou reply not, even,
Who open not their gates ?
Narayana, with the fragrant
Garlands,
By us is praised
And grants us salvation,
By that virtuous one, long ago
fell Kumbha Karna
Into Death's jaws
Did he, vanquished
Yield to you his slumber ?
Great sleeper !
Most rare jewel !
Come bestir yourself
And your doors unbolt,
O my maidens ! (S.R.)

Summary

Oh, mother ! you are enjoying the bliss of heaven by your wonderful penance ; why are you keeping quite ? Even though you may not open the gates, why do you not speak? Narayana, who wears scented Tulasi garland, praised by us will grant our wishes. Long ago Kumbhakarna was killed by Sri Rama and sent to Yama ; has he given his slumber to you ? You are our fairest jewel ! Do not sleep, but get up, open the door and join us ; our vow will succeed.

Explanatory note

The four associates of Goda have willingly joined her, overcoming the hindrance that confronted them. In the Vedanta, to be able to establish contact directly with Iswara, knowledge must be cleared of its impurities, which stand in the way. They are called Anudaya—total ignorance, samsaya—doubt, Viparyaya—bias and Vismriti—

forgetfulness. The fourth stage is represented by the candidate mentioned in the previous (9) verse of the equipment, namely, knowledge pure and free from any defect following from the influence of the world, the presence of God must be inevitable and he should brook no delay.

But Vedanta introduces another background at this stage. The equipment furnished as a result of human effort lacks the power to keep in contact with Iswara. If this point is not grasped, two courses are open. The first is to deny the existence of Isvara. The second is to realise that Isvara is far beyond the reach of man who believes that Isvara can be subjected to knowledge through human efforts. The latter point is kept out of consideration in the context of human effort to grasp the supreme concept. Equipment is there and still there is some unknown hurdle preventing the realisation of the goal. This introduces the factor of active Bhakti which puts the candidate into a frame of active pursuit after the goal.

This attitude naturally comes in the way of joining the company. Therefore, with a strong desire to adopt an active course, the candidate refuses to respond to the call of the companions, who have come to enlist the candidate in their company. The belief of the company is that the supreme Being would offer the parai or the equipment with which He could be served efficiently i.e. Mangalaasaasana, in its technical sense. Such is the magnitude and the beneficiary attitude of the supreme towards His vassals. The lack of response to their call, compel them to indulge in insult. Meditation undertaken fanaticism, unmindful of the healthy environment is compared to the sleep of Kumbhakarna,

who never responded to any outward call. The feature of Kumbhakarna is graphically described thus. His only wealth was sleep. At the time of death, he wanted to pass it on to a worthy recipient, who seem to be the meditator of the fanatic type. Casting off this unwelcome attitude, the candidate is prevailed upon to join the group, because to be outside the society is to invite death on oneself.

This verse is said to awaken Pey Alwar, who experienced God and exclaimed — Tirukkanden ! Ponmeni Kanden !

ಪಾಶುರ—೧೧

ಮುಖಾರಿ-ಮಿಶ್ರಛಾಪು

ಕತ್ತುಕ್ಕರವೈಕ್ಕಣಂಗಳ್ ಪಲಕರನ್ದು,
ಶೆತ್ತಾರ್ ತಿರಲರಿಯಚ್ಚನ್ರು ಶೆರುಚ್ಚೆಯ್ಯುಂ,
ಕುತ್ತಮೊನ್ರಿಲ್ಲಾದ ಕೋವಲರ್ ತಂ ಪೊರ್ಕೊಡಿಯೇ
ಪುತ್ತರವಲ್ಕುಲ್ ಪುನಮಯಿಲೇ ಪೋದರಾಯ್,
ಶುತ್ತತ್ತ್ ತೋಳಿಮಾರೆಲ್ಲಾರುಂ ವಂದುನಿನ್
ಮುತ್ತಂ ಪುಗುನ್ದು ಮುಗಿಲ್ವಣ್ಣನ್ ಪೇರ್ಪಾಡ,
ಶಿತ್ತಾದೇ, ಪೇಶಾದೇ, ಶೆಲ್ವಪ್ಪೆಂಡಾಟ್ಟಿ ನೀ
ಎತ್ತುಕ್ಕುರಂಗುಂ ಪೊರುಳೇಲೋರೆಂಬಾವಾಯ್ ||11||

मुखारि राग - मिश्र छापु

कत्तुक्करवैक्कणंगळ् पलकरंद्,
शेट्टार् तिरलयियच्चेन्रु शिरुच्चेयुं
कुट्टमोन्रुमिल्लाद कोवलरतं पोर्कोडिये !
पुत्तरवल्कुल् पुनमयिले पोदरायू,
शुत्तत्त् तोयिमारेल्लारुं वंद्, निन
मुत्रं पुहुंदु मुहिलवण्णन् पेर्पाड
शित्तादे,पेशादे, शेल्वपेंडाट्टि ! नी
एत्तुक्क - रंगुं पोरुळेलोरेंबावाय् ||11||

Kattukkaravai kkanangal palakarandu,
Settrar tiralayiyaccen, siruceyyum,
Kuttramonru illada kovalartam porkodiye !
Puttaravalhul punamayile podaraayi,
Suttam toyimaarellaarum Vandu nin
Muttam Puhandu muhilvannan perpaada,
Sittaade pesaade selvappendaatti ! nee
Etltukkurangum porulelorembaavayi ||11||

ಪಲವಾರುಧೇನುಗಳ ಪಾಲ್ಗರೆದು ಕಣಿಯುಂಡು,
ಕಳಕಳಿದು ದಳಸಹಿತ ವೈರಿಗಳ ಸದೆಬಡಿದ
ಅಭಿಜಾತ ಗೋಪಕುಲಕ್ಕೆತಂದ ಪೊಂಗುಡಿಯೆ !
ಹುತ್ತದಹಿಯಂತೆಸೆವ ಸುವರ್ತುಳ ನಿತಂಬಿನಿ,
ಕಾಂತಾರಮಯೂರೀ, ಮೋಚಕಿತ ಮೇಘ ನಿಭ
ಕೃಷ್ಣನನು ಪೆಸರೆತ್ತಿ ಪಾಡಿದರು ಪಟ್ಟರುವೆ
ಮೌನದಿಂದಲುಗದಿರೆ ಸೊಕ್ಕಿಡಿದ ಬಿಣ್ಣಾಣೆ,
ನೀನೆದ್ದು ಬಾರಮ್ಮ; ವ್ರತ ಫಲವು ಸಿದ್ಧಿಪುದು ನಮಗಿಂದು ||
(ಕ. ದೊ. ಅ.)

ಸಾರಾಂಶ

ಕರುಗಳಿಂದ ಕೂಡಿರುವ ಪಶುಗಳ ಹಲವು ಹಿಂಡುಗಳನ್ನು ಕರೆದು, ಶತ್ರುಗಳ ಬಲವುನಾಶವಾಗುವಂತೆ, ತಾವೇ ದಂಡೆತ್ತಿ ಹೋಗಿ ಯುದ್ಧಮಾಡುವ, ಯಾವ ದೋಷವೂ ಇಲ್ಲದೆ ಗೋಪಾಲರ ವಂಶದಲ್ಲಿ ಹುಟ್ಟಿದ ಸ್ವರ್ಣಲತೆಯೇ! ಹುತ್ತದಲ್ಲಿ ಹಾವಿನ ಹೆಡೆಯಂತಿರುವ ನಿತಂಬ ಉಳ್ಳವಳೇ! ವನದಲ್ಲಿರುವ ನವಿಲಿನಂತಿರುವವಳೇ! ಎದ್ದು ಬಾ ! ಸಖಿಯರೆಲ್ಲರೂ ನಿನ್ನ ಮನೆಯ ಅಂಗಳವನ್ನು ಪ್ರವೇಶಿಸಿ ನೀಲಮೇಘಶ್ಯಾಮನಾದ ಶ್ರೀ ಕೃಷ್ಣನ ದಿವ್ಯನಾಮಗಳನ್ನು ಕೀರ್ತಿಸುತ್ತಿರಲು ಅಲುಗಾಡದೆ, ಮಾತಾಡದೆ ಇರುವ ಭಗವದ್ಕೈಶ್ವರ್ಯದಿಂದ ಕೂಡಿದ ಹೆಣ್ಣೇ ! ನೀನು ನಿದ್ರೆ ಮಾಡುತ್ತಿರುವ ಉದ್ದೇಶವೇನು ? ನಮ್ಮ ಅದ್ಭುತೀಯ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

The milkers
of great herds of cows,
with young calves,
who defeat their
enemies' might in war,
The faultness cowherd clans'

own golden creeper !
eyed like the hood
of the anthills cobra,
Graceful peacock of the grove !
Awake now !
All our neighbourhood friends
Having entered your portals
Are singing the name
of the cloud hued one !
What reason, then,
O daughter of wealth,
For this still sleep and silence
And thus long,
O my my maidens ! (S.R.)

Summary

The cowherds milk the herds of cows with calves ; defeat their enemies in war. You are the golden creeper of the cowherd clan ! You are graceful like the peacock of the forest, with beautiful hind, like the cobra's hood, get up now, we have entered your portals and singing the praise the cloud-hued Lord Krishna, you are the daughter of wealth. What is the reason of still sleeping ? Join us, our vow will certainly succeed.

Explanatory Note

In this verse, a different situation is found. The candidate in this verse, is related to the batch of well-wishers, who not only arranged for the fulfilment of the wish, but more particularly to keep the batch, which is active removing the hurdles with all might. The candidate has the benefit of realising the wish without any effort on his part. He can pride himself on possessing the equipment needed for association and also the ability to experience the joy of realisation.

For this, it is necessary that the candidate should join the group, which has in a friendly spirit, gathered around and engaged in singing in praise of the Lord, who is depicted as 'Muhilvannam', the Lord resembling the dense cloud. The cloud presages the disappearance of misery and provides the cool atmosphere keeping the candidate ever thrilled. The point here is, that self-effort is too blunt to cut the woods, thus correcting the notion that man by himself can win salvation.

In the Sree Bhashya, Acharya Ramanuja refers to two types of people aspiring to salvation. To the first group belongs the upasaka - the active member engaged in getting rid of shackles with the help of the supreme entity. Upasaka is termed Bhoota i.e. one who is aware of the existence and supremacy of the Lord. To the second variety, belongs the individual a person not active by himself, but entitles to the benefit, thanks to the association with the Bhoota. Consequently, the latter variety does not possess initially the equipment of the Bhoota, which is to be used in connection with the Upasana, an active engagement of the Bhoota. Therefore, it is evident that though the equipment is necessary, if cannot be insisted upon as a pre-condition for upasana to be undertaken by the upasaka.

This verse is said to awaken poodhatalwar. It also describes an Acharya, who feeds his disciples with the nectar of divine knowledge.

ಪಾಶುರ—೧೨

ರಾಗ - ಕೇದಾರಗೌಳ-ಆದಿ

ಕನ್ನೆತ್ತಿಳಂ ಕನ್ರುಮ್ಮೆ ಕನ್ನುಕ್ಕಿರಂಗಿ,
ನಿನ್ನೆತ್ತು ಮುಲೈವಳಿಯೇ ನಿನ್ರುಪಾಲ್‌ಕೋರ,

ವನ್ನೈತ್ತಿಲ್ಲಂ ಶೇರಾಕ್ಕುಂ ನಲ್‌ಶೆಲ್ವಂ ತಂಗಾಯ್
ಪನಿತ್ತಲೈವೀಳ ನಿನ್‌ವಾಶಲ್ ಕಡೈಪತ್ತಿ,
ಶಿನತ್ತಿನಾಲ್ ತೆನ್ನಿಲಂಗೈಕ್ಕೋಮಾನೈಚ್ಚೆತ್ತ,
ಮನತ್ತುಕ್ಕಿನಿಯಾನೈಪ್ಪಾಡವುಂ ನೀ ವಾಯ್ ತಿರವಾಯ್
ಇನಿತ್ತಾನೆಳುಂದಿರಾಯ್ ! ಈದೆನ್ನಪೇರುರಕ್ಕಂ !
ಅನೈತ್ತಿಲ್ಲತ್ತಾರುಂ ಅರಿಂದೇ ಲೋರೆಂಬಾವಾಯ್ ||12||

ರಾಗ-ಕೇದಾರಗೌಕ-ಆದಿ

ಕನೈತ್ತಿಳಂ ಕನ್ರೆರುಮೈ ಕನ್ರುಕ್ಕಿರಂಗಿ
ನಿನೈತ್ತು ಮುಲೈವಳಿಯೆ ನಿನ್ರುಪಾಲ್‌ಶೋರ,
ನನೈತಿಲ್ಲಂ ಶೇರಾಕ್ಕ್ ನಲ್‌ಶೆಲ್ವಂ ತಂಗಾಯ್ !
ಪನಿತ್ತಲೈವೀಳ ನಿನ್ವಾಶಲ್ ಕಡೈಪತ್ತಿ,
ಶಿನತ್ತಿನಾಲ್ ತೆನ್ನಿಲಂಗೈ ಕ್ಕೋಮಾನೈಚ್ಚೆತ್ತ,
ಮನತ್ತುಕ್ಕಿನಿಯಾನೈ ಪ್ಪಾಡವುಂ ನೀ ವಾಯ್ ತಿರವಾಯ್,
ಇನ್ನಿತ್ತಾನ್ ಎಯ್ದುದಿರಾಯ್ ! ಈದೆನ್ನಪೆರುರಕ್ಕಂ !
ಅನೈತ್ತಿಲ್ಲತ್ತಾರುಂ ಅರಿಂದ ಎಲೋರೆಂಬಾವಾಯ್ ||12||

Kanaittilam kanrerumai kanrukkirangi,
Ninaittumulai valiye ninru paal sora,
Nanaittilam Serakkum Nal Selvam tangaayi,
Panittalai veela Ninvaasal kadaipatti,
Senathinaal tenmilangai kkomanainccelta,
Manathukki niyaanai ppaadavum nee vaayi tiravaayi,
Inittaanelum diraayi ! eedenna perukkam!
Anaittillattarum arindelorembaavayi ||12||

ತಮ್ಮ ಳಗರುಗಳ ವಾಂಛ್ಯದಿಂ ಎಮ್ಮ ಗಳು
ಅಂಬಾ ಎಂದರಚಿ ಹಾಲು ಸ್ರವಿಸಿ ಮನೆಯನು
ಕೆಸರ ಮಾಡುತಿವೆ ; ದೈವಾನುಭವಿಯ ತಂಗೀ !
ಬಾಗಿಲಲಿ ನಿಂದಿಹರ ತಲೆಮೇಲೆ ಹಿಮದಹನಿ
ಬೀಳುತಿದೆ : ರಾವಣನ ಕೋಪದಿಂ ಕೊಂದವನ
ನಾವ್‌ಸ್ತುತಿಸುತಿರೆ ನಿನಗೆ ಗಾಢನಿದ್ದೆಯೇನು !
ಅನ್ಯಹೆಂಗಳೆಯರು ನಿನ್ನ ಬಗೆಯ ಅರಿತಾರು
ಎದ್ದು ಬಾ ಎಮ್ಮ ಎಣೆಯಿಂದ ವ್ರತ ಫಲಿಪುದು (ತ.ಲಿ.ವೈ.)

ಸಾರಾಂಶ

ಎಳೆಕರುಗಳುಳ್ಳ ಎಮ್ಮೆಗಳು ಕರುಗಳಿಗಾಗಿ ನೆನೆದು ತಮ್ಮ ಕೆಚ್ಚಲುಗಳ ಮೂಲಕ ಹಾಲು ಪರಿಸಿ ಮನೆಯೆಲ್ಲ ಕೆಸರಾಗುವಂತೆ ಮಾಡುತ್ತವೆ. ಇಂತಹ ಸಂಪತ್ತುಳ್ಳವನ ತಂಗಿಯೇ ! ಇಬ್ಬನಿಯು ತಲೆಯ ಮೇಲೆ ಬೀಳಲು ನಿನ್ನ ಮನೆ ಬಾಗಿಲಿನ ಮೂಲಕ ಬಂದಿದ್ದೇವೆ. ಕೋಪದಿಂದ ರಾವಣನನ್ನು ಕೊಂದ ಶ್ರೀರಾಮಚಂದ್ರನನ್ನು ಕುರಿತು ಕೊಂಡಾಡುತ್ತಿದ್ದೇವೆ. ಹೀಗಿದ್ದರೂ ನೀನು ಬಾಯಿ ಬಿಡದೇ ಇದ್ದೀಯೆ ! ಇನ್ನಾದರೂ ಏಳು ! ಎಲ್ಲ ಮನೆಯವರೂ ನಾವಿಲ್ಲಿ ಬಂದಿರುವುದನ್ನು ತಿಳಿದು ಹೊರಟಿದ್ದಾರೆ. ನೀನು ನಮ್ಮೊಡನೆ ಹಾಡಲು ಎದ್ದು ಬಾ. ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು.

The buffalos call to their calves
And in their young one's thought
Make the whole house slushy
With milk from their udders:
O sister of the one
Who possesses such wealth !
with heads bedewed stand we
Grasping your door-posts,
Singing of the one
Who to anger provoked,
Slew the king of Lanka,
Of the sweet Lord Rama,
And yet you remain silent,
Wake up now, at least !
What means this great sleep ?
All the neighbours
Are up and alert,
O my maidens !

Summary

The buffaloes thinking about their calves call them and pouring milk from their udders make the house slushy, Āndāl calls the other Gopi who is the sister of the wealthy person. She, with her companions with their heads wet with dew drops,

is singing the praise of Sri Rama, the killer of Ravana, king of Lanka, but yet she is sleeping ! All the neighbours have gathered there. She asks the maiden to get up and join them.

Explanatory Note

In this stanza, Kanaittilam Katterumai the upaasakatva or initiative does not rest with the upasaka mentioned in the previous verse. The upasaka is shifted to the category of the recipient on the basis of relationship. The Kovalur Porkkodi is here looked upon as the dependent. The Upasaka in the true sense being the supreme entity whose aim is not to receive but to offer.

The buffalos are described as irresistably interested in feeding their calves out of the field of graze, may suddenly remember their calves, rush homewards, the milk oozing out on the way and covering the entire region where the calves are sheltered.

The benefit of that milk to the master in the house is not the result of his activity or expectation. His greatest luck is here to receive it in plenty and could not retain it. He is termed—Nalselvan—a person in possession of wealth without any sin attached and not ill gotten. His sister is the genuine beneficiary.

The spirit underlying this behaviour is seen in the behaviour of Sri Rama, the saviour of mankind, who destroyed the enemy and at the same time fed the subjects and kept them ever happy. Therefore, isolation is unwelcome and association with members breathing the same spirit is essential and unavoidable. The resultant behaviour is awareness of the right type and everlasting

association with the best type.

In this verse, Ãndaal calls another great devotee of the Lord entreating her to join her, It is said that this verse awakens poygai Alwar, who has said that he wept fearing that many days were lost without seeing God.

ಪಾಶುರ—೧೩

ರಾಗ - ಅಠಾಣ-ಮಿಶ್ರಛಾಪು

ಪುಳ್ಳಿನ್‌ವಾಯ್ ಕೀಂಡಾನೈಪ್ಪೊಲ್ಲಾವರಕ್ಕನೈ
ಕಿಳ್ಳಿಕ್ಕಳೈನ್ದಾನೈ ಕ್ಕೀರ್ತಿಮೈಪಾಡಿ ಪ್ಪೋಯ್,
ಪಿಳ್ಳೈಹಳೆಲ್ಲಾರುಂ ಪಾವೈಕ್ಕಳಂ ಪುಕ್ಕಾರ್
ವೆಳ್ಳಿಯೆಳುನ್ದು ವಿಯಾಳಂ ಉರಂಗಿತ್ತು,
ಪುಳ್ಳುಂ ಶಿಲುಮ್ಬಿನಕಾಣ್ ಪೋದರಿಕ್ಕಣ್ಣಿನಾಯ್
ಕ್ಕುಳ್ಳಕ್ಕುಳಿರಕ್ಕುಡೈನ್ದು ನೀರಾಡದೇ,
ಪಳ್ಳಿಕ್ಕಿಡತ್ತಿಯೋ ಪಾವಾಯ್ ನೀನನ್ನಾಳಾಲ್
ಕಳ್ಳನ್ತವಿರ್ನ್ದು ಕಲನ್ದೇಲೋರೆಂಬಾವಾಯ್ ||13||

राग-अठाण-मिश्र छापु

पुक्किनवाय् कींडानै पोल्लावरक्कनै
किळिळक्कळैदानै कीर्तिमै पाडिप्पोयू,
पिळ्ळैहळेल्लारुमू पावैक्कलं पुक्कार्
वेळ्ळि एयंद् वियाळं उरंगित्त्
पुळ्ळु शिलुंबिनहाण् पोदरिक्कणिनायू
कुळळक्कुळिर क्कुडैंद नीराडादे,
पळ्ळिक्किडत्तियो ? पावायू ! नी नन्नाळाल्,
कळळंतविर्न्द् कलंदेलोरेंबावाय् ||13||

Pullinvaayi Keendaanai pollaa varakkanai
Killikkalaindaanai Keertimaipaadippoyi,
Pillaihalellaarum Paavaikkalam Pukkaar
Velli yeyundu Viyaalam Vurangittu,
Pullum Silambinahaal poderikkanninayi
Kullak kulirakkudaindu neeraadaade

Pallikkidattiyo ? Paavaayi ! Nee nannaalaal
Kallam tavirundu Kalamdelo rembaavayi ||

ಬಕಾಸುರನ ಬಾಯ್‌ಸಿಗಿದನ, ಲಂಕಾಧಿಪತಿಯ
ತೃಣವಾಗಿ ತರಿದನ ಚರಿತೆಯ ಕೊಂಡಾಡುತ
ಜೊತೆಯವರು ನಿಯಮಿತ ತಾಣದ ತಲುಪಿದರು
ಅಸ್ತನಾದನುಗುರುವು, ಶುಕ್ರೋದಯವಾಯಿತು |
ಹಕ್ಕಿಗಳದನಿಕೇಳುತಿದೆ, ಅರಗಣ್ಣಿನವಳೆ
ಅತಿ ಶೈತ್ಯವಗ್ರಹಿಸಿ ಶುಭದಿನದಿ ಸ್ನಾನಕೆ
ಬರದೆ ಹಾಸಿಗೆಯಿಂದ ಏಳದಿಹೆ, ಸ್ವೈನ್ಯ
ತೊರೆದು ಬಂದು ಎಮ್ಮ ಕೂಡು, ನೋಂಪಿ ಫಲಿಸುವುದು ||13||
(ತ. ಲಿ. ವೈ.)

ಸಾರಾಂಶ

ಬಕಾಸುರನ ಬಾಯನ್ನು ಸೀಳಿದ ಶ್ರೀಕೃಷ್ಣನ, ದುಷ್ಟರಾಕ್ಷಸ ರಾವಣನನ್ನು ಸಂಹರಿಸಿದ ಶ್ರೀರಾಮನ ಕೀರ್ತಿಯನ್ನು ಹಾಡುತ್ತಾ ಗೋಪ ಬಾಲಿಕೆಯರೆಲ್ಲರೂ ವ್ರತ ನಡೆಸುವ ಸ್ಥಳಕ್ಕೆ ಬಂದು ಸೇರಿದ್ದಾರೆ. ಗುರುವು ಅಸ್ತಮಿಸಿ, ಶುಕ್ರ ಉದಯಿಸಿದ್ದಾನೆ. ಹಕ್ಕಿಗಳು ಚಿಲಿಪಿಲಿ ಗುಟ್ಟುತ್ತಿವೆ. ಸುಂದರವಾದ ಕಣ್ಣುಗಳುಳ್ಳ ಸುಂದರಿಯೇ! ಈ ಶುಭದಿನ ಕೃಷ್ಣಾನುಭವನನ್ನು ಒಬ್ಬಳೇ ಅನುಭವಿಸುವ ಕಳ್ಳತನವನ್ನು ಬಿಟ್ಟು ನಮ್ಮೊಡನೆ ಸೇರಿ ವ್ರತ ಸ್ನಾನ ಮಾಡಲು ಎದ್ದು ಬಾ. ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿ ಸಿದ್ಧಿಸುವುದು.

Singing the fame
of the one who tore open
the mouth of the bird demon ;
who weeded out
The wicked Ravana ;
All the girls have reached
The sacred enclosure;
Thursday sleeps as friday arises
And the bird song has begun,
O flower eyed one !
Bathe you not in the fresh cold water.
But lie you still in bed, damsel ?
on this auspicious day,
Leave your secret rejoicing,

And join us,
O my maidens ! (S.R.)

All the maidens, singing the praise of Krishna who tore the mouth of the demon Baka and of Sri Rama who killed the wicked Ravana, have reached the place to observe the vow. It is early morning with rising morning star, the birds are chirping. Give up your secret rejoicing, wake up and join us and our vow will succeed.

Āndāl, in this verse wakes up a maiden who is secretly enjoying the greatness of God, asking her to join her in their vow.

It is said that this verse is concerned with waking up of Tondarodippodi Alwar.

Explanatory Note

This verse - pullin vaayi-describes the behaviour of candidate, who is willing to join the group, as a result of knowledge gathered. The decision of the candidate is that she would be willing to join the group and they need not use persuasive measures to induce the candidate.

The knowledge that the candidate possesses, has revealed one aspect that the chetana can have no initiative and therefore, he need not be in a hurry to join. In otherwords, it is a promise that the candidate would not hesitate to join, but would not also keep behind. This amounts to ignoring the time factor. The delay in joining is attributed to some hurdle. It may be either slumber i.e. unawareness of moving forward immediately or it may be mental contemplation, which has not admitted activity to join the group.

The verse starts with the performance of the Lord in

removing all the hurdles including the time factor. All the members of the group are on their legs singing merrily, the deeds of Rama and Krishna, who destroyed the ten-headed monster and the bird which engaged Krishna in an attempt to slay him. Obstacles there are none. If is strange that the candidate is not on her legs. Regarding the time factor, it being dawn, the planet Jupiter has gone out of sight in the sky and the bright venus has appeared. Nearer at home, the birds belonging to the sub-human category have started to sing in their own way.

At this time, with sparkling eyes which refuse to be covered by the eyelids must indicate the time and in consequence, should alert against clinging to bed. Therefore, Goda asks the candidate to get over the tendency to be in solitude like a thief and join the group to share the benefit of companionship.

ಪಾಶುರ-೧೪

ಆನಂದಭೈರವಿ-ಆದಿ

ಉಂಗಳ್ ಪುಳಕ್ಕಡೈತ್ತೋಟ್ಟತ್ತು ವಾವಿಯುಳ್
ಶೆಂಗಳುಂ ನೀರ್‌ವಾಯ್ ನೆಗಿಳ್ಂದಾಂಬಲ್‌ವಾಯ್
ಕೂಂಬಿನಗಾಣ್,
ಶೆಂಗಲ್ ಪೊಡಿಕ್ಕೂರೈವೆಣ್ಬಲ್ ತವತ್ತವರ್
ತಂಗಲ್ ತಿರುಕ್ಕೋಯಿಲ್ ಶಂಗಿಡುವಾನ್ ಪೋಗಿನ್ರಾರ್
ಎಂಗಳೈ ಮುನ್ನಮೆಳುಪ್ಪುವಾನ್ ವಾಯ್‌ಪೇಶುಂ
ನಂಗಾಳ್‌ಯೆಯುಂದಿರಾಯ್, ನಾಣಾದಾಯ್, ನಾವುಡೈಯಾಯ್
ಶಂಗೊಂಡು ಶಕ್ಕರಮೇಂದುಂ ತಡಕ್ಕೈಯ್ಯನ್
ಪಂಗಯಕ್ಕಣ್ಣಾನೈಪ್ಪಾಡೇಲೋರಂಬಾವಾಯ್ ||14||

ರಾಗ-ಆನಂದ ಭೈರವಿ-ಆದಿ

ಉಂಗಳ್ ಪುಯಕ್ಕಡೈ ತೋಟ್ಟತ್ತು ವಾವಿಯುಳ್
ಶೆಂಗಳ್ಗಳ್ ನೀರ್‌ವಾಯ್ ನೆಗಿಂದ್ ಆಂಬಲವಾಯ ಕ್ಕೂಬಿನಗಾಣ್,

शेंगल्पोडिक्कैरै वेणबल् तवत्तवर्
तंगळ्, तिरुक्कोयिल शंगिडुवान् पोहिन्नार,
येंगळैमुन्न मेळुप्पुवान् पेहिन्नार,
नंगायू ! येयुंदिरायू, नाणादायू ! नावुडैयाय !
शंगोडु शक्करेमेंदुमू तडक्कैयन्
पंगयक्कण्णा नैप्पाडेलोरेंम्बावाय् ||14||

Vungal pulakkadai tottattu vaaviyul
Sengayaneervaayi Nihind ambala vaayi koombinahaal,
Sengal podi podikkurai venbal tavattavar
Tangal tirukkoyil Sengiduvaan pohinraar,
Yengalai munnam Yeyuppavaan Vaayipesum
Nangaayi ! Yeyundirayi, nanaadaayi ! Naavudaiyaayi !
Sengodu Sakkaramendum tadakkaiyan
Pangayakkannaanai ppaadu elo rembaavaayi ||

ನಿಜಗೇಹದುಪವನದ ತಿಳಿನೀರ ಕೊಳದೊಳಗೆ
ಕಮಲವನ ಅರಳಿಹುದು ; ಕುಮುದವನ ಸೊರಗಿಹುದು ;
ಚೆಂಗಾವಿಯುಡೆಯುಟ್ಟ ಸುಲಿಪಲ್ಲ ತಾಪಸರು
ದೇಗುಲವನೈದಿದರು ನಿಜಶಂಖಬಾಜಿಸುತ,
ನಮ್ಮನುಷೆಯೊಳೆಚ್ಚರಿಸುವೆನೆಂದ ನುಡಿಗಳ್ಳಿ,
ಇನ್ನಾದರೆದ್ದೇಳು ನಾಣಿಲಿಯ ವಾಚಾಳಿ,
ಶಂಖಚಕ್ರಧರ ಪಂಕಜನೇತ್ರನನು ಪೊಗಳಿ
ಪಾಡಿದಡೆ ಕೈಗೊಂಡ ವ್ರತಫಲವು ನಿಲುಕುವುದು ನಮಗಿಂದು ||೧೪||
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಗೋದೆಯು ಮತ್ತೊಬ್ಬ ಮೈಮರೆತಿದ್ದ ಮಧುರ ಭಾಷಿಣಿ ಭಾಗವತೆಯನ್ನು ಈ ಪದ್ಯದಲ್ಲಿ ಎಬ್ಬಿಸುತ್ತಾಳೆ. ನಿಮ್ಮ ಹಿತ್ತಲಿನ ತೋಟದ ಬಾವಿಯಲ್ಲಿ ಕೆಂದಾವರೆಗಳು ಅರಳಿವೆ. ಬಿಳಿ ಮತ್ತು ನೀಲತಾವರೆಗಳು ಬಾಯಿ ಮುಚ್ಚಿವೆ, ಕಾವಿ ಧೂಳಿನ ಬಣ್ಣ ಬಟ್ಟೆಯ, ಶುಭ್ರವಾದ ಹಲ್ಲುಗಳುಳ್ಳ ತಪಸ್ವಿಗಳು ತಮ್ಮ ಗುಡಿಗಳಲ್ಲಿ ಶಂಖ ಊದಲು ಹೋಗುತ್ತಿದ್ದಾರೆ. ನಮ್ಮನ್ನು ಮುಂಚಿತವಾಗಿ ಎಬ್ಬಿಸುವುದಾಗಿ ಹೇಳಿದ್ದೆ ಎಲ್ಲೆ ಸಂಪನ್ನೆ! ಏಳು, ಸಂಕೋಚವಿಲ್ಲದವಳೇ ! ಮಧುರ ಕಂಠದವಳೇ !

ಶಂಖಚಕ್ರಧಾರಿಯಾದ ಪರಮಪುರುಷ ಶ್ರೀಕೃಷ್ಣನನ್ನು ಕುರಿತು ಸಂಕೀರ್ತನೆ ಮಾಡುವ ನಮ್ಮ ವ್ರತವು ನೆರವೇರುವುದು.

In your backyard pond
The rose hued flowers smile open;
And the lilies fold close,
The austere monks
In their brick-dust-red robes
Move towards their sacred temple
To sound the conches:
you, who promised to wake us up,
young maiden ! unabashed
glib tongued one ! Get up !
He who bears discus and conch
In His majestic arms,
The lotus-eyed one,
Sing unto Him :
O my maidens ! (S.R.)

Summary

In this verse, Andal wakes up a devotee who is deeply immersed in the mystic enjoyment of God's beauty. She says In the pond of your backyard the red coloured flowers are opening and the lilies are closing their petals. The monks in their ochre robes are moving to their temples to blow the conch. You promised to wake us up and you have forgotten the world. Let us all sing the praise of the Lord who bears the discus and the conch. Get up and join us. Our vow will succeed.

Explanatory Note

The candidates aim in joining the group is not for personal gain, but the part to be played in the interest of the containing unit. It is here that the doctrine of service as on behalf of the Lord and as service to the Lord through society asserts itself. To put it in otherwords, the I i.e. is the

chetana or 'Aham' is for 'Te' in the deity to the Lord and to the 'Te' the genetive, as belonging to Him to the 'Te' the godly entities, who are to be served, as the Lord being self -perfect engages the Chetana to serve the other chetanas, who belong to God. This is the true purpose of kainkarya or service.

It may be remembered in this connection that Vishnuchitta, the father of Goda, has recognised this aspect of service as the most vital motive in life in his work 'Tiruppallandu'. In the third verse of that work, he distinguishes between persons who aim at eating to live and those who aim at living to eat (Vayaalpattu and kooyaal pattu) one is an exhilarating type and the other caught with suicidal instinct.

Society being a mixture of these two types has been maintained in perfect order. Disorder is essential to appreciate the value of order. Any system of education or governance which disturbs the natural harmony of life is regarded by the Àlwārs as the order of disorder, only to be overcome. The lead given by the wise must be followed scrupulously and that lead must be kept in view to accommodate and elevate people who have missed it. This is the twin purpose of life in this world.

Now, it is again the time factor. All around and even within the lodge, the atmosphere is very helpful to start acting without delay. Graphically, the night lotus-has closed its petals and the bright lotus has started opening. Even people who belong to a different walk of life have started to develop their habits of life. They have perfiormed their morning ablusions, put on the meditative robes, directed their vision

towards the deities of their choice and have begun to blow the conch to rouse people from their mental slumber, to follow their work of life, but unfortunately having taken the resolve to take the lead, to lead the masses along the right path, the promise have not been put into action. It is a mark of shame. But the delay factor has been admitted into life. But being a splendrous person with the power to lead, to start immediately is right, to present the deity with lotus eyes, wielding the disc and the conch, the symbols of pure knowledge and joy and the most powerful instruments to put to route anything and everything that is evil and imperfect.

This verse is a call to the leader not to shirk the responsibility in the field of social service. This is called sishyaarjana invitation to join the society of devotees of the Lord, whose outlook on life is that they are the sareera of Isvara and being of the stuff of knowledge by constitution, they should only be the active servants of Isvara. The responsibility is very heavy on the leader and therefore, he shall not permit for himself any rest.

It is said that this verse refers to Tirruppani Alwar.

ಪಾಶುರ—೧೫

ರಾಗ-ಬೇಗಡೆ-ರೂಪಕ

ಎಲ್ಲೇ ಇಳಂಗಿಳಿಯೇ ! ಇನ್ನ ಮುರಂಗುದಿಯೋ ?
ಶಿಲ್ಲೆನ್ರಳೈಯೇನ್ಮಿನ್ ನಂಗೈಮೀರ್ ! ಪಣ್ಣೈ ಯುನ್ಯೆಯರಿದುಂ
ವಲ್ಲೀರ್‌ಗಳ್ ನೀಂಗಳೇ ! ನಾನೇದಾನಾಯಿಡುಗ,
ಒಲ್ಲೈ ನೀ ಪೋದಾಯುನಕ್ಕೆನ್ರವೇರುಡೈಮೈ,
ಎಲ್ಲಾರುಂ ಪೋನ್ದಾರೋ ? ಪೋನ್ದಾರ್ ಪೋನ್ದೆಣ್ಣಿಕ್ಕೊಳ್,
ವಲ್ಲಾನೈ ಕೋನ್ರಾನೈ ಮಾತ್ತಾರೈ ಮಾತ್ತಳಿಕ್ಕ
ವಲ್ಲಾನೈ ಮಾಯನೈಪ್ಪಾಡೇ ಲೋ ರಂಬಾವಾಯ್ ||15||

राग-बेगडे-रुपक्क

एल्ले ! इळंकिळिये ! इन्नमुरंगुदियो ?
शिल्लेनळैयेनमिन् नंगैमीर् ! पन्नैयुनैयरिंदुम्
वल्लीर्हळ् नींगळे ! नाने तानायिडुह,
वोल्लै नी पोदयुनक्केन्नवेरुडैमै,
येल्लारु पोंदारो ? पोंदार् पोंदेण्णिक्कोळ्,
वल्लानै कोन्रानै, माट्रारै मात्तयिक्क
वल्लानै मायनैप्पाडे, एलोरेंबावाय् ||15||

Ellai ! ilankiliye ! innamurangudiyo ?
Sillenrayiyenmin nangai meer ! panne yunai-arindum
Valleerhal neengale; Naane taanaayiduha
Vollai nee podayunakkenra Verudumai
Yellaarum pondaaro ? Pondaar pondennikkol,
Vallaanai Konraanai Maatraarai maattayikka,
Vallaanai maayanaippaadu, elorembaavayi ||15||

ಕನ್ಯೆಯರು ಕರೆಯ ಬಂದಡೆಯು ನೀಂ ಮಲಗಿರುವೆ
ಎಲೆಗಿಳಿಯೇ ! ಬಂದೆನಿದೊ, ಸಿಡುಕದಿರಿ ಗದರಿಸುತ,
ಬಿರುನುಡಿಯ ವಾಚಾಳಿ ನೀನಲ್ತೆ ? ಅಹುದಹುದು,
ನಿಮಗೇನು ಬೇಕೀಗ ? ಮರೆಮಾಚದಿರಲೆದ್ದು
ಬಾ; ಸಂಗಾತಿಗಳೆಲ್ಲರ್ಕೆತಂದಿಹರೊ ? ನೀನೆ
ನಿರ್ಣಯಿಸು ತಲೆಯೆಣಿಸಿ; ಕುವಲಯನ ಕೋದಿಕ್ಕಿ
ಶತ್ರುಗಳ ಭಂಜಿಸಿದ ಮಾಯಾವಿ ಕೃಷ್ಣನನು
ಭಕ್ತಿಯಿಂದರ್ಚಿಸಲು, ವ್ರತ ಫಲವು ಸಿದ್ಧಿಪುದು ನಮಗಿಂದು ||
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಗೋದೆಯು ಮತ್ತೊಬ್ಬ ಎಳೆವಯಸ್ಸಿನ ಭಾಗವತೆಯನ್ನು ಕುರಿತು—ಇನ್ನೂ ನಿದ್ರೆಮಾಡುತ್ತಿರುವೆಯಾ ? ಎಂದು ಕೇಳುತ್ತಾಳೆ. ನಿನಗೆ ಮಾತ್ರ ಪ್ರತ್ಯೇಕವಾದ ಅತಿಶಯ ? ಎಲ್ಲರೂ ಬಂದಿದ್ದಾರೆ. ಸಂದೇಹವಿದ್ದರೆ ನೀನೇ ಎದ್ದು ಬಂದು ಎಣಿಸಿಕೊ. ಬಲಶಾಲಿಯಾದ ಕುವಲಯಾಪೀಡ ಆನೆಯನ್ನು ಕೊಂದ, ಶತ್ರುಗಳ ದರ್ಪವನ್ನು ಅಡಗಿಸಬಲ್ಲವನೂ, ಆಶ್ಚರ್ಯಗುಣವುಳ್ಳ ಶ್ರೀ ಕೃಷ್ಣನನ್ನು ಸ್ತುತಿಸಲು ಎದ್ದು ಬಾ, ನಮ್ಮೊಡನೆ ನೀನು ಬಂದರೆ ನಮ್ಮ ವ್ರತವು ಸಾಂಗವಾಗಿ ಸಿದ್ಧಿಸುವುದು."

ಈ ಪದ್ಯವು ಸಂಭಾಷಣಾರೂಪದಲ್ಲಿ ಮನಮೋಹಕವಾಗಿದೆ.

"Hey there ! young bird ! Sleep you still ?
"Shout not harshly, girls ! I'll be
there this instant."
"firm indeed are your phrases,
we know them of old"
"The firm ones are you !"
But so be it, I argue not "
"Come hither swiftly,
What delays you alone ?"
"Has everyone arrived?"
"Yes, come and count yourself
Let us sing of Him
who slew the mighty Kuvalaya
And overthrew the wicked,
of the valiant one,
The enchanter !
o my maidens ! (S.R.)

Summary

This verse is an interesting conversation between Goda and an young devotee. Goda asks her whether she was still sleeping. The devotee Gopi asks her not to shout loud and she was ready to come. Goda says that she knows her talkativeness and tells her to come quickly and find out in case of doubt whether everyone has arrived. She asks her to join them swiftly and sing in praise of Lord Krishna, who killed the mighty elephant Kuvalayapeeda and put down the wicked and their vow will certainly succeed.

Explanatory Note

The little parrot is selected as corresponding to the last candidate in question with clear vision and powerful voice. Strangely, the candidate is found to be in slumber. The address—Ilam Kiliye!—has stung the candidate to the quick,

whose reaction is very severe and caustic. She pounced at the group and warned them against employing bitter words and promised to join readily.

The conversation involving mutual incrimination starts. The group describes her as clever person able to use harsh words and a further disclosure that the harsh attitude was nothing strange with her from the beginning. Quick comes the retort in the reverse manner that the group is falsely claiming a status unworthy of it. But yet she is not worried about how she is thought of. The retort over a new start is made. Being a dignified lady, she has to join them and she is invited. The group questions her about why she is staying in aloofness and what is the special variety on the account.

The reply is equally effective. The aloofness is attributed to the absence of the gathering in full. She is requested to move forward, count the number and start singing about the Lord, a deity with wonderful appearance and behaviour — Maayan — a deity who slew the elephant maintained by Kamsa and a person who could destroy the attitude of antipathy among the enemies.

The picture here is of one who prefers not to be the vanguard, but to play the role of the rear guard, so that nobody could be left out. The difference that could be noticed about the persons in this and the previous verse is, to use the technical term of — prāyakatva — almost, probability and sarva vyaapakatva — the first lands us in the field of probability ; the second emphasises universality, In the first, omission may not hinder and in the latter, omission has serious conequences.

Thus, taking the ten verses together, the ten verses,

where members are invited to form the group, the first verse, starts with the figure of Krishna, who as a child put down the enemies and in the last verse, the same child, a little older now, a blooming boy, put down the mighty elephant and the mightiest monarch. It therefore, details that opposition can be crushed, if only the favour of Krishna is ensured, equally, on the side of joy, the start is made with meditation and the end is in the singing. Beginning with the Rig Veda, the discovery of the qualities of the Lord, we find the end in the Saama section of the Veda, where life at its best discloses itself through the musical chant.

This covers the field of life from the start to the end. Awareness and music are two ends of life. No person must be excluded from the group, the initiative from the leader and leadership is complete only when all are included without exception.

This is the aim and nature of the social aspect of philosophy as propounded in the system which has come to be known as the Srivaishnavism of Sri Ramanuja, of which the leaders that discovered the truth are designated as Alwars or super seers. With merit in born, blossoming itself without check. The society is, therefore, of the heavenly type on the earth. The mind and the mood of one and all are of the same type and quality. (Here the vanguard is Nammaalvar and the rearguard Tirumangai Alwar).

The term Sri Vaishnava needs an explanation. Sri is the Lord's consort, an embodiment of compassion, concern for others in preference to self-interest. Vishnu, is the all-powerful entity wielding power that could never be imagined even. The compound — Sri Vishnu — is power used to

maintain compassion. Sri Vaishnava is one who enjoys this privilege.

The Upanishads point to the entity which is power - absolute—Paratva -Brahman Brihatva Dharma Yukta. There is no entity equal or superior to it. The word Brahman discloses another aspect elevating all objects to a height similar to its own and that is the function of protection, where Brahman dives deep to the level of the meanest and personally functions for the elevation of the most degraded and distressed. This is sowlabhya or popularity.

Between the two, Brahmanatva is the purpose and therefore, more important than Brihatva, which is personal pomp. Brahmanatva is presented to the mind in the Gita, of which the author is Krishna of unrivalled popularity. The same Krishna disposes Himself as Trivikrama, who kept the entire world under His foot, indicating that He is the most supreme and omnipotent. The Ālwārs in particular are devoted to the study of these two aspects of omnipotence and omnipresence. This is the Ubhaya Vedanta (Rakshanaartham Param Brahma tat Sidyartham Brahmanatvam).

This verse is said to refer to Tirumangai Alwar.

ಪಾಶುರ—೧೬

ರಾಗ-ಮೋಹನ-ಆದಿ

ನಾಯಕನಾಯ್ ನಿನ್ರ ನಂದಗೋಪನುಡೈಯ
ಕೋಯಿಲ್ ಕಾಪ್ಪಾನೇ ! ಕೊಡಿತ್ತೋನ್ರುಂ ತೋರಣ
ವಾಶಲ್‌ಕಾಪ್ಪಾನೇ ! ಮಣಿಕ್ಕದರಂ ತಾಳ್‌ತಿರಾಯ್,
ಆಯರ್ ಶಿರುಮಿಯರೋಮುಕ್ಕು ಅರೈಪರೈ
ಮಾಯನ್ ಮಣಿವಣ್ಣನ್ ನೆನ್ನೆಲೇ ವಾಯ್‌ನೇರ್‌ನ್ದಾನ್,
ತೂಯೋಮಾಯ್‌ವನ್ನೊಂ, ತುಯಿಲೆಳಪ್ಪಾಡುವಾನ್,

ವಾಯಾಲ್ ಮುನ್ನ ಮುನ್ನಂ ಮಾತ್ತಾದೇಯಮ್ಮಾ ! ನೀ
ನೇಶನಿಲೈಕ್ಕದವಂ ನೀಕ್ಕೇಲೋರೆಂಬಾವಾಯ್ ||16||

ರಾಗ-ಮೋಹನ-ಆದಿ

ನಾಯಹನಾಯ್ ನಿನ್ರ ನನ್ದಗೋಪನುಡೈಯ
ಕೋಯಿಲ ಕಾಪ್ಪಾನೆ ! ಕೊಡಿತ್ತೋನ್ರುಂ ತೋರಣ
ವಾಶಲ್ ಕಪ್ಪಾನೆ ! ಮಣಿಕ್ಕದವಂ ತಾಳ್ ತಿರವಾಯ್
ಆಯರ್ ಶಿರುಮಿಯರೋಮುಕ್ಕು, ಅರೈಪರೈ
ಮಾಯನ್ ಮಣಿವಣ್ಣನ್ ನೆನ್ನೇಲೆ ವಾಯನೇರ್ನ್ದಾನ್,
ತೂಯೋಮಾಯ್ ವನ್ದೋಮ್ ತುಯಿಲೆಳಪ್ಪಾಡುವಾನ್,
ವಾಯಾಲ್ ಮುನ್ನಮುನ್ನಂ ಮಾತ್ತಾದೇಯಮ್ಮಾ ! ನೀ
ನೇಶ ನಿಲೈಕ್ಕದವಮ್ ನೀಕ್ಕೆಲೋರೆಮ್ಬಾವಾಯ್ ||16||

Naayakanaayi ninra Nandagopamudaiya
Koyil Kaapaane ! Kodittonrum torana
Vaasal Kaappaane ! manikkadavam taal tiravaayi,
Aayar Sirumiyaromukku, araiparai
Maayan manivannan nennele Vaayinerndaan,
Tooyomaayivandaan, tuyilelappaaduvaan
Vaayaal munna munnam maattaadeyamma ! Nee
Nesa nilai kkadavam nee kkelo rembaavaayi ||16||

ನಾಯಕ ನಂದಗೋಪನ ದೇಗುಲ ಕಾವವನೆ,
ಧ್ವಜ ಪಟತೋರಣಗಳಿರುವ ಕದದ ಪೋಷಕನೆ,
ಮಾಯಗಾರ, ಮುಗಿಲ್ವಣ್ಣ ಕಣ್ಣ ಗೋಕುಲದ
ಗೋಪಕನ್ನೆಯರಹ ಎಮಗಿಷ್ಟಾರ್ಥ ಸಂಪದ
ಸಲಿಸುದಾಗಿ ಮಾತಿತ್ತಿಹನು: ಮಣಿಕದದತಾಳ್
ತೆಗೆ ಪ್ರಪ್ರಥಮದಲೇ ತಡೆ ಮಾಡದಿರಪ್ಪ
ಪ್ರಭಾತಗೀತ ಹಾಡಬಂದಿಹೆವಿಂದು ಶುದ್ಧ
ಮನದಿ, ಸಿದ್ಧಿ ಪಡೆವುದೆಮ್ಮ ಎಣೆಯಿರದ ನೋಂಪಿ ||16||
(ತ.ಲಿ.ವೈ.)

ಸಾರಾಂಶ

ನಾಯಕನಾದ ನಂದಗೋಪನ ದಿವ್ಯಮಂದಿರದ ಬಾಗಿಲನ್ನು ಕಾಯುತ್ತಿರುವವನೇ ! ಧ್ವಜಗಳು ಕಾಣಿಸುತ್ತಿರುವ ತೋರಣದ ಬಾಗಿಲನ್ನು ಕಾಯುತ್ತಿರುವವನೇ !

ರತ್ನಖಚಿತವಾದ ಬಾಗಿಲಿನ ಅಗಳಿಯನ್ನು ತೆಗೆ. ಗೋಪಕನ್ಯೆಯರಾದ ನಮಗೆ ನಮ್ಮ ಇಷ್ಟಾರ್ಥವನ್ನು ಕೊಡುವುದಾಗಿ, ಆಶ್ಚರ್ಯಕರವಾದ ಕಾರ್ಯಗಳುಳ್ಳ, ಮಾಯಾವಿಯೂ ನೀಲಮಣಿ ಬಣ್ಣದ ಕೃಷ್ಣನು ನೆನ್ನೆಯೇ ಮಾತುಕೊಟ್ಟಿದ್ದಾನೆ. ಸುಪ್ರಭಾತ ಹಾಡಲು ಪರಿಶುದ್ಧರಾಗಿ ಬಂದಿದ್ದೇವೆ. ನೀನು ಮೊಟ್ಟಮೊದಲಿಗೆ ಬಾಯಿ ಮಾತಿನಿಂದಲೂ ನಮ್ಮನ್ನು ತಡೆಯಬೇಡ. ಭದ್ರವಾಗಿ ಹಾಕಿರುವ ಬಾಗಿಲನ್ನು ತೆಗೆ. ಅದ್ವಿತೀಯವಾದ ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು.

Sentinel at the temple gates
of our Lord Nandagopa !
Guardian of the garlanded arch
over which the pennant flies !
Unlock the belled doors !
To us cowherd girls
The mystic, sapphire hued one
Yesterday had given his word,
pure, we have come
to sing Him awake
Mouth not words of refusal, now
we beg,
But swing open
Those two doors
In friendship embraced
O my maidens ! (S.R.)

Summary

Āndāl prays to the sentinel of the palace in this verse. "Sentinel at the palace gates of our Lord Nandagopa ! 'Guard of the arch over which flags flutter ! open the door. The mystic, blue-hued Lord Krishna has given his word yesterday itself with pure mind and heart we have come here to sing during the morning service. Do not say no, but open the door in friendship and our vow with be successful."

Explanatory Note

Members from all the ten quarters have gathered together. The team moves towards the mansion of the Lord.

Entry is not smooth and simple. There must be sufficient proof that the group is clean and completely free from the stink of ' Aham' and 'mama' — 'I' and 'mine' — Self will is not the passport to enter the divine hamlet. The call must be from the otherside and the human movement must be in response to the call. There are sentinels around the Lord, who would not tolerate the presence of the people who carry with them the tainted habits of separateness and individuality. The group assures that it is free from any taint following the spirit of the verse—Maayanai, the fifth verse.

The persons keeping, Vigil are on behalf of Nandagopa mentioned in the first verse. He may be compared to Vishvaksena, who is the administering chief on behalf of the Lord and in his interest. This Chief Naayakanaayi Ninra Nandagopan—Nandagopa is the paramount master to regulate admission. The hamlet in which the Lord lives, therefore, belongs to Nandagopa - Vaikuntha. The home of the Lord, is for the welfare of His devotees, who on that score can claim the lodge as their own as the expressions—Vaanavarnad Vaikunda Kuttan—imply 'Nandagopanudaiya Koyil' means the hamlet of the Lord of Nandagopa. It indicates that the hamlet under the control of Nandagopa is because the Lord has permitted the control by Nandagopa.

The sense of possession, therefore, depends upon the mercy of the Lord. The claim is derived and not original.

Under the command of this leader, there is a sentinel employed to guard the hamlet' Koyil Kaappaan' - the homeguard is the functional name of the sentinel. It emphasises the functional dignity in preference to the

personal prestige. This is how a devotee of Vishnu deserves to be known and respected.

After being permitted by him, the group moves further to be permitted by yet another sentinel. He is stationed at the place where the mast is established — ' Kodi tonrum torana vaasal Kaappaane !' —' Kodi' is the mast and 'torana vaasal' is the main entry. The two sentinels are intended to check if the visitors carry with them the spirit of 'Aham' and 'Mama' ('I' and mine), which they had in the secular world. Even here they are not entitled to open the door and move. The door must be opened by the sentinel alone. The visitors, therefore, have no right to employ any method initially, except as in response and a call to move, which does not permit any defiance. Prayer is the only means to move the sentinels for permission to enter. the declaration is significantly strange in that it reveals only the truth and not the point of the truth.

'Aaayar Sirumiyaronaukku'—we are all members of the herdsmen. 'Sirumiyar'—we are urchins unfit to be taught discipline'. The breed and behaviour of the entrants are described vividly. In spite of this disqualification, they have come to meet the Lord and that is in response to the earlier call loudly announed by the Lord Himself.

'Araiparai'—the sounding drum, Maayan, the master comes and announces personally; 'Manivannan'—a person with everlasting charm. 'Nennele vayinerndaan'—before they could think they were directed to meet him. 'Tooyomaayi Vandom'—the purity, Tooyomaayi is the thought of complete obedience to his call, with no other intention associated with it, still suspicious of us though it

is uncalled for, if you prevent us from moving towards the Lord, it would be an act of unkindness. We have come here to wake up the Lord in the language of sweet music which is Mangalaasaasana. This would remind him of our worthy behaviour and would help Him to save persons similar to us from the danger of being denied their privilege. Hence, you do not halt us taking the initiative, suspecting us to be idiots. Please open the door and help us to get in. The word 'Avuma, cryptically describes the chetan, who belongs to God and whose function is to be in His service. 'A' the first syllable represents the Lord, the cause and the saviour. 'ma'- the last syllable represents an intelligent entity —incapable of independent existence very much like the consonance which cannot be without the association of the Sun.

This verse marks the goal of reach on the part of a person who is eager to overcome the hurdles which prevented peace and plenty. Stress is also laid on the fact that the initiative to reach the goal does not rest with the seeker. He is not idle either by the material entity, because he is compelled to move upwards from the lowest level of ignorance. His activity is the result of the push from behind or a pull from the front.The push from behind is of the form of distress resulting from the association from the material world. The pull from the front is the charm. That does not permit the movement of the seeker, Which is mainly the response to the pulling power.

In the Sri Bhashya, this point is elucidated taking the example of the magnet and the iron filing. The movement of the filing is compared to the dynamic nature of the seeker

after salvation unless the assumed habits are completely given up, admission to the presence of the Lord will be only an ambition and not realisation. The quest is made by the sentinels of the Lord.

ಪಾಶುರ—೧೭

ರಾಗ-ಕಲ್ಯಾಣ-ಖಂಡಛಾಪು

ಅಂಬರಮೇ, ತನ್ನೀರೇ, ಶೋರೇ , ಅರಂಶ್ಯೆಯ್ಯುಂ
ಎಂಬೆರುಮಾ ನಂದಗೋಪಾಲಾ ! ಎಳುಂದಿರಾಯ್
ಕೊಂಬನಾರ್ಕೆಲ್ಲಾಂ ಕೊಯುಂದೇ ! ಕುಲವಿಳಕ್ಕೇ !
ಎಂಬೆರುಮಾಟ್ಟಿ ಯಶೋದಾ ! ಅರಿವುರಾಯ್!
ಅಂಬರಮೂಡರುತ್ತೋಂಗಿ ಯುಲಹಳಂದ
ಉಂಬರ್‌ಕ್ಕೋಮಾನೇ ! ಉರಂಗಾದೆಳುಂದಿರಾಯ್ !
ಶೆಂಬೊರ್ಕಳಲಡಿ ಶೆಲ್ವಾ ! ಬಲದೇವಾ !
ಉಂಬಿಯುಂನೀಯುಂ ಉರಂಗೇ ಲೋರೆಂಬಾವಾಯ್ ||17||

राग-कल्याणी,-खंड छापु

अंबरमे, तण्णीरे, शोरे, अरंशेस्युम्
येंबेरुमान नंदगोपाला ! येयुंदिरायि
कोंबनार्केल्लां कोंयुदे ! कुलविळक्के !
येंबेरुमाट्टि यशोदा ! अरिवुराय् !
अम्बरमूडरुत्त् ओंगि उलहळंद
वुंबर्कोमाने ! उरंगादे येयुंदिराय् !
शेंबार् कयलडि शेलवा ! बलदेवा !
उंबियुं नीयुं उरंग् एलोरेंबावाय् ||17||

Ambarame, tanneere, Sore, aramseyyum
Emberumaan Nandagopala ! yeyundiraayi
Kombanaarkellaam Koyunde ! Kula vilakke !
Emberumaatti yasoda ! arivuraayi !
Ambaramoodaruthu vongi vulahalanda
Vumbar Komaane ! Vurangaade yeyundiraayi !
Sembon Kayaladi Selvaa ! Baladeva !
Vumbiyum neeyum vurangu, elo rembaavayi ||17||

ಅಸನವಸ್ತ್ರಗಳನ್ನು ಕುಡಿವ ಜಲವನುಕೊಟ್ಟು, ಜನರನ್ನು ಕಾಪಿಡುವ
ಧರ್ಮರಾಶಿಗಳೊಡೆಯ, ನಂದಗೋಪನೆ ಕೇಳು, ಬೆಳಗಾಯ್ತು ಏಳು
ಗೊಲ್ಲನಾರಿಯರೊಡತಿ ರಾಣಿ ಯಶೋದೆ ಬೇಗೇಳು, ಬೆಳಗಾಯ್ತು
ಆಗಸವ ಸೀಳುವಂದದಿ ಬೆಳೆದೆ, ಜಗವನಳೆವಂಥ ದೇವತೆಗಳೊಡಯನೇ!
ನಿದ್ದೆನಟನೆಯ ನುಳಿದು ಬೇಗೆದ್ದು ಬಾರಯ್ಯ
ಕೆಂಪುರನ್ನದ ಕಾಲ್ಕಡಗವನು
ಧರಿಸಿಹನೆ ಬಲರಾಮದೇವನೇ ! ನಿನ್ನ ತಮ್ಮನನು
ಎಚ್ಚರಿಸಿ ನೀನು ಬೇಗನೆ ಏಳು
ಆಗಲೆಮ್ಮೆಯ ವ್ರತವು ಸಾರ್ಥಕ್ಕೆ ಪಡೆಯುವುದು (ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಈ ಪದ್ಯವು ಕ್ರಮವಾಗಿ ನಂದಗೋಪ, ಯಶೋದ, ಕೃಷ್ಣ ಮತ್ತು ಬಲರಾಮರ ಸುಪ್ರಭಾತ. "ವಸ್ತ್ರಗಳನ್ನೂ, ತಣ್ಣೀರನ್ನೂ, ಅನ್ನವನ್ನೂ ಧರ್ಮಾರ್ಥವಾಗಿ ನೀಡುವ ನಮ್ಮ ಸ್ವಾಮಿಯಾದ ನಂದಗೋಪಾಲನೇ ! ಏಳು ಯಜಮಾನನಿಗೆ ವಿಧೇಯರಾಗಿರುವ ಸ್ತ್ರೀಯರಿಗೆಲ್ಲಾ ಆದರಣೀಯಳಾಗಿರುವ, ಗೋಪ ಕುಲಕ್ಕೇ ದೀಪದಂತಿರುವ ಸ್ವಾಮಿನಿಯಾದ ಯಶೋದೆಯೇ ! ಎಚ್ಚರಗೊಳ್ಳು. ಆಕಾಶವನ್ನು ಮಧ್ಯೆ ಭೇದಿಸಿಕೊಂಡು ಎತ್ತರಕ್ಕೇ ಬೆಳೆದು ಲೋಕಗಳನ್ನೆಲ್ಲಾ ಅಳೆದ, ನಿತ್ಯ ಸೂರಿಗಳಿಗೆ ಸ್ವಾಮಿ ಯಾದವನೇ ! ನಿದ್ರಿಸದೆ ಎಚ್ಚರಗೊಳ್ಳು, ಹೊಂಬಣ್ಣದ ಕಾಲಂದುಗೆ ತೊಟ್ಟ ಪಾದಗಳುಳ್ಳ ಕೈಂಕರ್ಯ ಲಕ್ಷ್ಮೀ ಸಮೃದ್ಧನಾದ ಬಲದೇವನೇ ! ನಿನ್ನ ತಮ್ಮನೂ ನೀನೂ, ನಿದ್ದೆ ಬಿಟ್ಟು ಏಳಿ"

Shelter, water, sustenance,
Does of right,
My Lord Nandagopala ! arise !
Flame of the cowherds,
Light of their clan,
My lady Yasoda, awake !
He who pierced the sky
And measured the world,
Our own kind, awake and rise !
Dear Baladeva of golden thongs,
Are you and your young brother
Asleep still ?
O my maidens ! (S. R.)

Summary

In this verse Āndāl sings to awaken Nandagopala, Yasoda, Krishna and Baladeva, Nandagopala, given of shelter, water and food, our lord, awake ! Yasoda respected by all the ladies, light of the cowherd clan, arise ! Krishna, who grew up and measured the worlds, Lord of devotees, awake ! Baladeva, whose legs are adorned with golden thongs, arise along with your brother !'

Explanatory Note

In this verse - Ambarame - the positive promise to quench the thirst after the Lord is made, of course, after the request for the promise. The persons involved in making the offer are termed as embodiments of perfection in possession of plenty to be offered and comfort the seeker much more than the expected.

In the first verse, reference is made to Nanda and Yasoda. The Lord is the supreme, incarnating as a child with charm and power combined. It is implied in the first verse the presence of Adisesha, that inseparable couch of the Lord, engaged in service in every way, depicting the status of the chetana as the being of and for the Lord. That is implied in the word Narayana. His basic position is brought out in the present verse.

Nandagopa is known for charity. He offers clothes, cool drink and nourishing food. The measure of the offer is such that Nandagopa also could make the offer, whether it be the clothing or the drink or the food, offer is the catch word there being no tinge of personal interest or prestige. The word employed here is 'Aram' - which means Dharma, duty or the normal disposition of the person who is suprmely

enlightened. This word may also be treated ' Alam' — Ra and La being interchageable. It means that the offer is much more than needed by the recipient, as indicated in the second verse. Therefore, the first aspect is engagement in the service of this type. This is the final end of human ambition. Service is the final purpose of existence.

The next step relates to Yasoda, who is the model of dependence and therefore the light presenting the proper style of life for man and she is regarded as 'perunmaathi' the feminine form of perumaal — which means the supreme leader.

The prayer that she should open her eyes or wake from slumber indicates eternal awareness. This is the attractive aspect of reality that whatever is offered must be with all heart and out of pure affection with no motive.

Habit is the reigning factor which has no special motive, which would compel one to think that the functional aspect of life is of instrumental value with an end in view. That would be a kaamya karma, which is not recognised as necessary and natural for the sublime soul.

The third stage brings to the forefront the Lord Himself, who breaks the barrier between the heaven and the earth by entering the world and presenting it an extension of heaven. He is the Lord of the Lords. He is asked to remember this aspect and function accordingly in the interest of welfare of all, without exception, because as Trivikrama, he disclosed the fact that the heaven and the world belong to him and are His exclusive property.

Lastly, reference is made to Baladeva, the brother of Lord Krishna. He is introduced in this context as an

inseparable servant of the Lord. This suggests that the Lord appears in the human world, not for securing men for service for the first time. Service men are in plenty in the heavens and even they are not needed for the Lord. They are there to disclose the pomp of the Lord and their only purpose in life is service active service, uninterrupted service and all aspects of service. The presence of the Lord among men in this world is to elevate them to the category of Baladeva. He, therefore, stands as the model for service to the Lord.

The four aspects of ambition are thus, briefly mentioned in this verse and they ought to be always kept in mind to feel the pulse of peace and plenty.

In this verse, Nandagopa represents the Acharya, Yasoda symbolises the Tirumantra (the sacred mantra) Sri Krishna the import of this mantra and Balarama, the essence of this mantra.

ಪಾಶುರ—೧೮

ರಾಗ-ಸಾವೇರಿ-ಮಿಶ್ರಛಾಪು

ಉನ್ನು ಮದಕಳಿತ್ತ ನೋಡಾದ ತೋಳ್‌ವಲಿಯನ್,
ನಂದಗೋಪನ್ಮರುಮಗಳೇ ನಪ್ಪಿನ್ನಾಯ್,
ಕಂದಂ ಕಮಳುಂ ಕುಳಲೀ ! ಕಡೈತಿರುವಾಯ್,
ವಂದೆಂಗುಂ ಕೋಯಿಯಳೈತ್ತನಹಾಣ್, ಮಾಧವಿ
ಪ್ಪಂದಲ್‌ಮೇಲ್ ಪಲ್‌ಗಾಲ್ ಕುಯಿಲಿನಂಗಳ್ ಕೂವಿನ ಕಾಣ್
ಪಂದಾರ್‌ವಿರಲಿ ಉನ್ ಮೈತ್ತುನನ್ ಪೇರ್‌ಪ್ಪಾಡ
ಶೆನ್ನಾಮರೈಕ್ಕೈಯ್ಯಾಲ್ ಶೀರಾರ್‌ವಳೈಯೊಲಿಪ್ಪ
ವನ್ನುತಿರವಾಯ್ ಮುಗಿಳ್ನ್ದೇಲೋರಂಬಾವಾಯ್ ||18||

राग-सावेरि-मिश्र छाप्पु

उन्दुमदकळित्तन् ओडाद तोक्वलियन्,
नंदगोपालन् मरुमहळे ! नप्पिन्नाय !

कंदं कमळुं कुयली ! कडै तिरुवाय्
वन्दु येंगुं कोयियळैत्तनकाण्, माधवि
पंदल्मेल् पल्काल् कयिलिनंगळ् क्विनहाण्
पंदार्विरलि ! उन्मैत्तुनन् पेरपाड,
शेंै नरैक्कैयाल्, शीरार वळैयोलिप्प
वन्द् तिरुवाय् महिंन्देलोरेंबावाय् ||18||

Vundu madakalitran odaada tolvaliyan
Nandagopan marumahale ! Nappinnaayi !
Kandam kamalum kuyalee ! Kadaittiruvaayi
Vandu engam kayiyalaittana kaan, madhavi
Pandalmel palkaal kuyilinangal koovinahaan,
Pandaar Virali ! Vun maittunan perpaada,
Sendaamarai kkaiyaal seeraar valaiyolippa
Vandutiruvaayi mahindelorembaa vaayi ||18||

ಮದೋದಕ ಸ್ರವಿಸುತಿಹಗಜರ ತಳ್ಳುವ ತೋಳ್
ಬಲದ ನಂದಗೋಪನ ಸೊಸೆಯೇ ! ಸುಗಂಧಿತ
ಕೇಶಪಾಶದ ನೀಲಾದೇವಿಯೆ ! ಕದವತಾಳ್
ತೆಗೆ—ಕೋಳಿಗಳು ಕೂಗುವುದು ಕೇಳು, ಮಾಧವೀ !
ಲತಾವಿತಾನದಿ ಕುಹುಕುಹು ಎಂದಿತು ಕೋಗಿಲೆ
ಗುಂಡಾದ ಚಂಡು ಹಿಡಿವ ಬೆರಳುಳ್ಳ ಚದುರೇ !
ಕೆಂದಾವರೆಯ ಪೋಲ್ಕೆ ಕೈ ಚಂದದ ಬಳೆಸದ್ದಿ
ನಲಿ ತಾಳ್ಕೆಗೆ, ಎಣೆಯಿಂದ ನಂ ವ್ರತ ಫಲಿಸುವುದು ||(ತ.ಲಿ.ವೈ.)

ಸಾರಾಂಶ

ಮತ್ತಗಜವನ್ನು ತಳ್ಳುವಷ್ಟು ಭುಜಬಲವುಳ್ಳ ನಂದಗೋಪನ ಸೊಸೆಯಾದ ನಪ್ಪಿನ್ನೈ ಎಂಬ ನೀಳಾದೇವಿಯೇ! ಪರಿಮಳ ಬೀರುತ್ತಿರುವ ತಲೆಕೂದಲುಳ್ಳವಳೇ! ಬಾಗಿಲನು ತೆಗೆ. ಕೋಳಿಗಳು ಕೂಗುತ್ತಿವೆ. ಮಾಧವೀಲತೆಗಳ ಚಪ್ಪರಗಳ ಮೇಲೆ ಕೋಗಿಲೆಗಳ ಗುಂಪುಗಳು ಕೂಗುತ್ತಿವೆ, ನೋಡು ಕೈಯಲ್ಲಿ ಚಂಡನ್ನು ಹಿಡಿದು ಕೊಂಡು ನಿದ್ದೆ ಮಾಡಿದವಳೇ! ನಿನ್ನ ಕಾಂತನ ನಾಮ ಸಂಕೀರ್ತನ ಮಾಡಲು ನಾವೆಲ್ಲರೂ ಬಂದಿದ್ದೇವೆ. ನೀನೂ ಬಂದು ನಿನ್ನ ಸುಂದರವಾದ ಕೈಯಿಂದ ಕೈ ಬಳೆಗಳು ಶಬ್ದ ಮಾಡುವಂತೆ ಬಾಗಿಲನು ತೆಗೆ. ನಮ್ಮ ವ್ರತ ಸಿದ್ಧಿಯಾಗಲಿ.

Daughter-in-law of the fearless
Nandagopa, with arms
Strong as elephant enraged,
O Nappinnai, of the sweet-scented hair,
Open your doors !
The fowls all around call
And on the flower-creepers
The Koels many times have cooed,
Shapely fingered one !
As we sing your husband's name,
With bangles tinkling
Round your lotus wrists,
Come and open your gates
And grant us happiness,
O my maidens (S.R.)

Summary

O! Neeladevi, consort of Krishna, daughter-in-law of Nandagopa with the strength of an enraged elephant ; the fowls are calling everywhere and the cuckoos are cooing from the flower-creepers. Please come and open the door with your beautiful hands with tinkling bangles; sound and join us, who are singing the sacred names of your Lord. Our vow will surely succeed.

Explanatory Note

This verse is intended to convey to mankind a very important message in life. There are two aspects in life. The first is the ambition to transcend all limitations and reach a stage of perfection to be in direct contact with the deity and to be ever at its service, with the expectation that protection in its full measure is assured.

The other aspect is the social instict that the interests of other members shall not be neglected and a promise must be wrested from the deity to extend the blessings and

protection to the other members on the only consideration that they lelong to the category of entities which absolutely need protection in consideration of the plight without expecting any achievement on their part as a precondition.

Here is the basic clue from the lips of Goda that salvation is primarily based on the plight rather than performance. The distinction is maintained in the use of the term 'Kripa' as conditional, if it be the response to the call and if it is based on the plight in which condition, the supplicants are incapable of indulging in prayer.

In the marriage function, arrangement is made for the exchange of the play-ball made of flowers, to be exchanged between the bride and the bride groom. The ball is symbolic of humanity in a sad plight in the hands of the bride. Sesha or Balarama in this case, is the sworn associate of the Lord in everlasting service, demanding on behalf of the Lord, loyalty and implicit obedience. The ladies who now appear at the mansion of the bride, observe that the bride is engaged in the sportive exchange of the ball now in her hand. She is seriously engaged in this in her personal capacity. This marks the behaviour of the devotee towards the deity without any other thought interfering in the act.

This engagement would involve delay in the matter of attending to the need of the world, which is also an unavoidable responsibility. The call comes to divert her attention only from the personal standpoint. The demand is that she should come down, open the door, admit the group, so that her point of view may be supported by the group, as against the attitude of Sesha Balarama, who always sides with the deity.

The point to be noted here is that Adisesha speaks for the Lord, stating that the Lord must be obeyed and served. It is a direction to the devotee about his function towards the Lord. The party of the bride, on the other hand insists that the Lord shall not shrink from His responsibility to take the initiaitive in inviting the group and disciplining it to the point of perfection, thus exercising His prerogative as the guardian of the group.

Thus, the verse discloses the two-fold nature of appeal, While it does not hesitate to serve the Lord as demanded by Adisesha; it insists on the promise on the part of the Lord to volunteer to extend His sympathetic glance to relieve mankind of all types of distress latent or patent. This stanza marks the importance of the function of the Lord and the devotee towards each other in keeping with constitution and association. The verse is an explanation of the connotation of the term 'Narayana' mentioned in the first verse of the work.

It is held in tradition, that on a particular occasion Sri Ramanuja was going about in the street as usual for alms. He chanced to pass by the side of his master's house, when to his surprise, the master's daughter opened the door and came forward with some quantity of alms to offer to the ascetic. The significance of the behaviour will be understood and appreciated only when the spirit behind could be known.

The verse is of great significance, because of another consideration of the sanctity of tradition. The lady referred to in the verse is addressed as Nappinnai — a term exclusively reserved to refer to Neeladevi, the most preferred beloved of Sri Krishna, in preference to the two

other companions—Sri and Bhu, Nappinnai is recognised as the daughter-in-law in preference to her right to be addressed as the permanent partner in love of Krishna.

The specific characteristic of the father-in-law is also remembered in this connection. Nandagopa is a person with an energy impelling him to move forward like an infuriated elephant to seek and strike the enemy. Equally when he was on the defence, he never took a step in retreat. This is the attitude of the true devotee of the Lord who plays the sentinel.

Nappinnai is the daughter-in-law. The lady has to exercise her right and devote all her attention with respect to her service to the Lord from the standpoint adapted by the father-in-law. The special splendour of the lady manifests itself only when she closely follows the traditions set up by her father - in - law. This implies that the Lord should not allow Himself to be at rest till a call is made by the supplicant in distress. That is to say that the protective activity of the Lord should be voluntary and continuous. The responsibility of the devotee in this context is negative in character. He does not resist the attempt of the Lord to handle him, a possibility with the devotee who is not aware that he is the sareera of the Lord.

This tradition has been nourished and followed up by the girl who takes the responsibility as the house-wife of her husband. She is a sumangali - sobhanam mangalam ya yaa aasa - one who keeps the house in splendour.

The thought behind this, is a clear emphasis on the normal nature of the Lord, who is the unconditional support and caretaker.

ಪಾಶುರ—೧೯

ಶಹನಾ-ಆದಿ

ಕುತ್ತುವಿಳಕ್ಕೆರಿಯಕ್ಕೊಟ್ಟುಕಾಲ್ ಕಟ್ಟಿಲ್ ಮೇಲ್
ಮೆತ್ತೆನ್ರ ಪಂಚಶಯನತ್ತಿನ್ಮೇಲೇರಿ,
ಕೊತ್ತಲರ್ ಪೂಂಕುಳಲ್ ನಪ್ಪಿನ್ನೈಕೊಂಗೈಮೇಲ್
ವೈತ್ತುಕ್ಕಿಡನ್ದ ಮಲರ್‌ಮಾರ್ಬಾ ! ವಾಯ್‌ತಿರವಾಯ್,
ಮೈತ್ತಡಂ ಕಣ್ಣಿನಾಯ್ ! ನೀ ಯುನ್ ಮಣಾಳನೈ
ಎತ್ತನೈಪೋದುಂ ತುಯಿಲೆಳವೊಟ್ಟಾಯ್‌ಗಾಣ್?
ಎತ್ತನೈಯೇಲುಂ ಪಿರಿವಾತ್ತಹಿಲ್ಲಾಯಾಲ್,
ತತ್ತುವಮನ್ರು, ತಹವೇಲೋರೆಂಬಾವಾಯ್ ||೧೯||

ರಾಗ-ಶಹನಾ-ಆದಿ

ಕುತ್ತುವಿಳಕ್ಕೆರಿಯ ಕೊಟ್ಟುಕ್ಕಾಲ್ ಕಟ್ಟಿಲ್ ಮೆಲ್,
ಮೆತ್ತೆನ್ನ ಪಂಚಶಯನತ್ತಿನ್ ಮೆಲೇರಿ,
ಕೊತ್ತಲರ್ ಪೂಂಕುಯಲ್ ನಪ್ಪಿನ್ನೈ ಕೊಂಗೈಮೆಲ್
ವೈತ್ತುಕಿಡಂದ ಮಲರಮಾರ್‌ಪಾ ! ವಾಯಿ ತಿರವಾಯ,
ಮೈತ್ತಡಂಕಣ್ಣಿನಾಯ್ ! ನೀ ಉನ್ ಮಣಾಹನೈ
ಎತ್ತನೈಪೋದುಂ ತುಯಿಲೆಯ ವೊಟ್ಟಾಯ್‌ಕಾಣ್,?
ಎತ್ತನೈಯೆಲುಂ ಪಿರಿವಾಟ್ರಹಿಲ್ಲಾಯಾಲ್,
ತತ್ತುವಮನ್ರು, ತಹವ್ ಎಲೋರೆಂಬಾವಾಯ್ ||19||

Kuttuvilakkeriya Kottukkaal kattil mel,
Mettenra panchasayanattin meleri,
Kottalar poonkuyal Nappinnai kongaimel,
Vaittikkidanda malarmaar paa ! Vayi tiravaayi,
Maittadam Kanninaayi ! Nee vum manaalanai
Yettanaipodum tuyileya vottaayikaan,
Yettanaiyelum pirivaatra hillaayaal
Tattuvamanru, tahav, yelorembaavaayi ||19||

ಪೊಂಗೊಡರು ಬೆಳಗುತಿರೆ ಗಜದಂತದಿಂ ಸಮೆದ
ಮಂಚವನಡರಿ ಮೆತ್ತನೆಯ ಪಂಚಶಯನದೊಳು
ಕೊತ್ತಲರ ಕುಟಿಲಕುಂತಳ ನಿಚಯದಂಗನೆಯ

ಕುಚಾಲಿಂಗನದ ಸುಮಕೋಮಲ ಲೋರು ಸ್ಥಳನೆ,
ನುಡಿಯ ಲೊಲ್ಲೆಯ ನೀನು ! ಅಂಜನಾಯತನೇತ್ರೆ !
ನಿನ್ನಿನಿಯ ನಿಂದರೆಗಳಿಗೆ ಅಗಲಿರಲೊಲ್ಲೆಯ ?
ಅಚ್ಚರಿಯ ರೀತಿಯಿದು ಬಪ್ಪುಗುಮೆ ? ನೀನೆದ್ದು
ಅಚ್ಚುತನೆಚ್ಚರಿಸೆ, ವ್ರತಫಲವು ಸಿದ್ಧಿಪುದು ನಮಗಿಂದು ||
(ಕ.ದೊ.ಲ.)

ಸಾರಾಂಶ

ಉಪ್ಪರಿಗೆಯ ಮೇಲೆ ದೀಪಗಳು ಪ್ರಕಾಶಿಸುತ್ತಿವೆ. ಮೃದುವಾದ ಪಂಚಶಯನದಲ್ಲಿ ದಿವ್ಯ ಪರಿಮಳ ಕೇಶಿಯಾದ ನೀಳಾದೇವಿಯ ಸ್ತನ ತಟಗಳಲ್ಲಿ ತನ್ನ ವಕ್ಷಸ್ಥಳವನ್ನಿಟ್ಟು ಮಲಗಿರುವ ಶ್ರೀ ಕೃಷ್ಣನೇ ! ನೀನು ಮಾತನಾಡು. ಅಂಜನಾಲಂಕೃತಳಾದ ನೀಳಾದೇವಿಯೇ ! ನೀನು ಎಷ್ಟು ಹೊತ್ತಾದರೂ ನಿನ್ನ ಗಂಡನನ್ನು ಬಿಡದೆ ಅಪ್ಪಿಕೊಂಡು ಅವನನ್ನು ಎಬ್ಬಿಸದೆ ಇದ್ದೀಯೆ. ಸ್ವಲ್ಪವೂ ವಿಶ್ಲೇಷವನ್ನು ತಡೆಯ ಲಾರದೆ ನೀನು ಹೀಗೆ ಮಾಡುವುದು ಯುಕ್ತವಲ್ಲ. ನಿನ್ನ ಸ್ವರೂಪಕ್ಕೂ ಸ್ವಭಾವಕ್ಕೂ ತಕುದ್ದಲ್ಲ. ನೀನೂ ಎದ್ದು ಅವನನ್ನೂ ಎಬ್ಬಿಸು. ನಮ್ಮ ವ್ರತ ಸಿದ್ಧಿಸುವುದು. ಇದು ರಾಧಾ ಕೃಷ್ಣರ ಸುಪ್ರಭಾತ.

With long stemmed lamps alight
Around the ivory legged bed,
On the soft mattress
You lie clasping
Nappinnai of the flower-bedecked hair
In your broad shoulders embrace !
Do pronounce the word !
She of the Koel-lined eyes !
Never will you chase away His sleep,
Nor for an instant
Bear His parting !
In truth, it become not yourself
O my maidens ! (S.R.)

Summary

"Oh, Krishna ! oh broad-chested Lord ! you are reclining on the chest of Neeladevi whose sweet-scented hair is bedecked with beautiful flowers. On the soft bedding spread

on the couch with four white legs; kindly speak: she will not leave for an instant. It is rather unfair. Oh ! mother ! take us to Him. Our vow will succeed."

Explanatory Note

The verse reflects the condition of the devotee solely devoted to serving the Lord, without permitting him to entertain any thought other than bhoga, He is entitled to from the devotee. This is the supreme aim of life of the master-servant relationship with no diversion on the part of the participants.

This is an additional development of the situation pictured in the ninth verse 'Toomanimaadattil'. In that verse every equipment is available, but only the missing element is the partner. In this verse, the partners are together with all equipment. The main purpose is that neither of the partners should dilute their attention to each other. The first half describes the Lord holding His partner wholly devoted to service. It also describes the intention of the Lady that the partner shall not permit any thought to enter His mind which would affect the intensity of experience associated with the service of the partner.

This is the highest type of bliss presented in the aesthetic style. The people waiting to be admitted to the presence of the Lord and His partner, who is regarded as upaya and purushakaara in the context. They burst out in anxiety to the Lord to catch the glance in sympathy not in their interest only but as an exhibition of the nature of the Lord, which cannot be withheld. At the same time, the lady is besought not to be content with service in her individual capacity to the Lord, but to take into consideration the plight of the

others and act in a way to help them out of distress, for the major function of the lady is purushakaara, helping others to a condition similar to her, instead of only to personal attention.

The social aspect is emphasised in this verse. The incarnation of the Lord to lead mankind towards emancipation is just this instinct of social life to which both the Lord and His consort are committed by nature.

ಪಾಶುರ—೨೦

ರಾಗ-ಝುಂಝೂಟಿ-ಆದಿ

ಮುಪ್ಪತ್ತು ಮೂವರಮರರ್ಕ್ಕು ಮುನ್‌ಶೆನ್ರು
ಕಪ್ಪಂ ತವಿರ್ಕ್ಕಂ ಕಲಿಯೇ ! ತುಯಿಲೆಳಾಯ್,
ಶೆಪ್ಪಮುಡೈಯಾಯ್, ತಿರಲುಡೈಯಾಯ್, ಶೆತ್ತಾರ್ಕ್ಕು
ವೆಪ್ಪಂಕೊಡುಕ್ಕುಂ ವಿಮಲಾ ! ತೂಯಿಲೆಳಾಯ್,
ಶೆಪ್ಪನ್ನಮೆನ್ ಮುಲೈಚ್ಚೆವ್ವಾಯ್ ತಿರುಮರುಂಗುಲ್,
ನಪ್ಪಿನ್ನೈನಂಗಾಯ್ ! ತಿರುವೇ ! ತುಯಿಲೆಳಾಯ್,
ಉಕ್ಕಮುಂ ತಟ್ಟೊಳಿಯುಂ ತನ್ದನ್ ಮಣಾಳನೈ
ಇಪ್ಪೋದೇ ಎಮ್ಮೈ ನೀರಾಟ್ಟೇಲೋರೆಂಬಾವಾಯ್ ||20||

राग-शंशूटि-आदि

मुप्पत्तुमूवर् अमरर्क्, मुन्शेन्ऱु,
कप्पंतविरुक्कुं कलिये ! तुयिलेयाय,
शेप्पमुडैयाय्, तिरुलुडैयायू, शेत्तार्क्
वेप्पं कोडक्कं विमला ! तुयिलेयाय्,
शेप्पन्नमेनमुलै च्चेव्वाय् च्चिरुमरुंगुल्
नप्पिन्नैनंगाय् ! तिरुवे ! तुयिलेयाय्,
उक्कमुं तट्टोळियुं तंद्, उनूमणाळनै
इप्पोदे एम्मै नीराट्ट, एलोरेंबावाय् ||20||

Muppattu moovar amarark munsenru
Kappam tavirkkum kaliye ! Tuyileyayi,

Seppamudaiyayi, tiruludaiyayi, Settraark,
Veppam Kodukkum Vimalaa ! tuyileyayi,
Seppannamenmulai ccvvaayi Sirumarungal
Nappinnainangaayi ! tiruve ! tuyileyayi,
Vukkamum tattoliyum tandunmanaalanae
Ippode emmai Neeratte elorembaavayi ||20||

ಮೂವತ್ತು ಮೂರ್ಕೋಟಿ ಅಮರರಿಂ ಮುಂಬರಿದು
ಅಭಯವನು ನೀನಿತ್ತೆ! ಪಕ್ಷಪಾತವರಿಯದ
ಅರಿಭಯಂಕರ ಮಹಾಪರಾಕ್ರಮಿ ನಿರಂಜನ
ಧುರಧೀರ ಭಕ್ತವತ್ಸಲ, ನಿದ್ರೆತೊರೆದೆದ್ದು
ಬಾರಯ್ಯ ! ಕೋಮಲಿತ ಕುಚಕುಂಭೆ ಚೆಂದುಟಿಯ
ತೆಳ್ಳಸಿರ ಸಿರಿಯರಸಿ ನಪ್ಪಿನ್ನೈ, ಬೀಸಣಿಗೆ
ಕನ್ನಡಿಯ ನಣಿಗೈದು ನಿನ್ನಿನಿಯ ನೆಮಗಿಂದೆ
ಮಜ್ಜನವ ಮಾಡಿಸಲು, ವ್ರತ ಫಲವು ನಿಲಕುವುದು ನಮಗಿಂದು|| (ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಮೂವತ್ತು ಮೂರು ಕೋಟಿ ದೇವತೆಗಳಿಗೆಲ್ಲ ಮುಂದಾಳಾಗಿ ಅವರಿಗೆ ಅಭಯವನ್ನು ಇತ್ತವನೇ ! ಶತ್ರು ಭಯಂಕರನೇ ; ಮಹಾಪರಾಕ್ರಮಿಯೇ ನಿಷ್ಕಲಂಕ ಹೃದಯ ಭಕ್ತವತ್ಸಲ ಶ್ರೀ ಕೃಷ್ಣ ! ನಿದ್ರೆ ಬಿಟ್ಟು ಏಳು. ಕೋಮಲೆ, ಕುಚೋನ್ನತೆ, ಕೆಂದುಟಿಯುಳ್ಳವಳೇ, ಕೃಶವಾದ ಸೊಂಟವುಳ್ಳ ನೀಳಾದೇವಿಯೇ, ನಿದ್ದೆ ಬಿಟ್ಟೇಳು! ಕನ್ನಡಿ ಬೀಸಣಿಗೆ ಮುಂತಾದುವನ್ನು ತಂದು ತೋರಿಸಿ ನಿನ್ನ ಮನೋವಲ್ಲಭನಾದ ಶ್ರೀ ಕೃಷ್ಣನನ್ನು ಮಂಗಳ ಸ್ನಾನಕ್ಕೆ ಅನುಕೂಲಮಾಡಿಕೊಡಮ್ಮ ನೀಳಾದೇವಿಯೇ ! ಅವನ ಕಟಾಕ್ಷ ಪ್ರವಾಹದಲ್ಲಿ ನಮ್ಮ ಸ್ನಾನ ಮಾಡಿಸು. ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು.

He who preceeds
The thirty fold gods,
To prevent their subjugation
Providence: Do awake !
Perfection ! omnipotent !
Who scorches the evil
In the fire of fear,
Taintless one ! Awake !
O golden soft bosomed Nappinnai !
With red hued lips and slim waist !

Goddess of beauty !
Awake from sleep !
Grant us will and light
And your Husband's presence
To bathe us in coolness
This moment
O my maidens.

Summary

The first half of this verse is Krishna's awakening song. Goda praises Krishna—'you protect the 33 crores of Gods. You are omnipotent, pure, terror to the enemies and kind to devotees' and beseaches Him to get up from sleep. Next she sings to awaken Neeladevi and prays to her to do her duty.

Explanatory Note

This is the last verse of the second decad of Tiruppavai. It ends with a prayer to Nappinnai and Kannan, as Krishna is addressed endearingly. Both of them are expected to discharge in co-operation their duty to seek the devotee and free him of all pangs. The Lord is the repositary of power - Swatantraya. His consort is the home of compassion - Karuna.

In the Sri Bhashya Sri Ramanuja has intended this combination as the most vital principle to establish harmony. The expression — Sarvan Samanjasam' the closing words of the work has only this point.

It is true that purushottama or Krishna is Narayana, the most supreme, without a second. That by itself would not solve the world problem, because the concept of mercy does not appear along with the concept of power. In an equal measure the concept of compassion by itself cannot

establish harmony. The fundamental position is the plight of the supplicant, which impels compassion to operate, which in its turn needs the use of power for fulfilment. Therefore, compassionate power is the basic factor, which leads the world from misery to happiness, from imperfection to perfection. The two concepts are not bifurcated. They form, so to say, an amalgam. If compassion dominates it is Sri and if power dominates it is Krishna.

The group of ladies anxiously waiting to be allowed to enter the mansion of the Lord for service, pray that both Sri and Krishna should be mindful of their respective attitude to the supplicant. The gods employed to discharge their duties have unfortunately ignored the overlordship of Krishna. They are independently unable to protect themselves. Danger awaits them. In spite of their indifference towards the Almighty, the Lord has moved forward to rescue them in the event of any adversity lying in wait in the milky ocean expecting a call.

If this be the mood of the master, who is the repository of power, He should not slumber or keep indifferent, when persons have appeared at His mansion with prayer for protection. He is unwavering — 'seppamudeyaayi'. He is powerful. He makes the enemies tremble — Settaark.

Vimalaa - Spontaneously helpful. The Lord with these attributes should not expect any initiative on the part of the supplicants. Otherwise, it will be a blot on His majesty and magnanimity, an insult to his personality. Nappinnai — the most beloved partner of the Lord and deserving that love in everyway, possesses all the qualifications to keep the master spell bound in her company. That is not the only

function of the lady. She has it as her duty to draw the attention of the Lord to the plight of the suffering people and arrange for relief. Her status would be maintained only when she evinces her interest, of her own accord in the welfare of the suffering . This is purushakaara. This action on the part of the Lady and the Lord would be incomplete, unless the people who are rescued from the clutches of the greed and suffering are helped to carry on their duty their function becoming their status, Therefore, Nappinnai is approached with the prayer to join the group with a fan and mirror and without delay enable the group to enter into the service of the Lord. The fan produces the cooling effect and removes the evil effects of separation described as a hot day—tattoli or the mirror reveals to the master that He sees the group Himself, the sole governing master.

Here is the suggestion that the chetana is the translucent body of the Lord and his function is not to create a hot atmosphere by showing himself as another entity capable of existence apart from the Lord. He is at best the shadow of the Lord.

ಪಾಶುರ—೨೧

ರಾಗ-ನಾದನಾಮಕ್ರಿಯ-ಮಿಶ್ರಛಾಪು

ವಿತ್ತಕಲಂಗಳೆದಿರ್ ಪೊಂಗಿ ಮೀದಳಿಪ್ಪ
ಮಾತ್ತಾದೇ ಪಾಲ್‌ಶೊರಿಯುಂ ವಳ್ಳಲ್ ಪೆರುಂಪಶುಕ್ಕಳ್,
ಆತ್ತ ಪಡೈತ್ತಾನ್ ಮಗನೇ ! ಅರಿವುರಾಯ್
ಊತ್ತಮುಡೈಯಾಯ್ ! ಪೆರಿಯಾಯ್! ಉಲಗಿನಿಲ್
ತೋತ್ತಮಾಯ್ ನಿನ್ರ ಶುಡರೇ ! ತುಯಿಲೆಳಾಯ್,
ಮಾತ್ತಾರುನಕ್ಕು ವಲಿತುಲೈಂದುನ್ ವಾಶಲ್‌ಕಣ್
ಆತ್ತಾದು ವಂದುನ್ನಡಿ ಪಣಿಯುಮಾಪೋಲೇ
ಪೋತ್ತಿಯಾಂ ವಂದೋಂ ಪುಗಳ್‌ನ್ದೇಲೋ ರೆಂಬಾವಾಯ್||21||

राग-नादनामक्रिय-मिश्र छापु

एट्टकलंगळ् एदिर्पोंगि मीदळिप्प
माट्रादे पालूशोरियुं वळ्ळल् पेरुंपशुक्कळ्
आट्रपडैत्तानू महने ! अरिवुराय्
ऊट्रमुडैयायू पेरियाय, उलहिनिल्
तोट्रमायू निन्रशुडरे ! तुयिलेळाय्,
माट्रार् उनक्क वलितुलैंद् उनवाशल्कण्
आट्रादुवन्द् उन्नडि पणियुमापोले,
पोट्रियां वन्दों पुहळ्न्द्, एलोरेंबावाय् ||21||

Ettrakalangal edirpongi maadalippa
Maatrade paalsorium vallal perum pasukkal
Aatrapadaittan mahane ! arivuraayi,
Ootrumudaiyaayi ! periyaayi ! Vulahinal
Tottramaayi ninra sudare ! tuyilelaayi,
Maatraarunakku Valitulaindu vun vaasal kan
Aaatraaduvandu Vunnadi paniyumaapole,
Potriyaam vandom puhalndu elorembavaayi ||21||

ಇಟ್ಟ ಎಲ್ಲ ಕೊಡಗಳು ಪಾಲ್ತುಂಬಿ ಹರಿದವೋಲ್
ಪಾಲ್ಗರೆವ ಪಶುಸಂಪತ್ತಿರುವ ಗೋಪಸುತನೆ !
ಜ್ಞಾನಿ, ಆಶ್ರಿತಪ್ರೇಮ, ಪರಾತ್ಪರನೆ, ಜಗದಿ
ಅವತಾರವೆತ್ತ ತೇಜೋಮಯನೆ, ಎದ್ದೇಳು
ಸೋತಿಹ ವೈರಿಗಳು, ನಿನ್ನಗಲಿಕೆಯ ತಾಳದೆ
ಬಾಗಿಲಲಿ ಪಾದಸೇವಾಕಾತುರತೆಯಲಿಹ
ತೆರದಿನಾವ್ ಮಂಗಳಾಶಾಸನ ಗೈಯ ಬಂದು
ನಿಂದಿಹೆವು ಎಣೆಯಿರದ ವ್ರತ ಸಿದ್ಧಿಪಡೆಯಲು (ತ. ಲಿ. ವೈ)

ಸಾರಾಂಶ

"ಹಾಲಿಗಾಗಿಟ್ಟ ಕೊಡಗಳು ತುಂಬಿಹೋಗಿ ಹೊರಗೂ ಹರಿಯುವಂತೆ ಎಡಬಿಡದೆ ಹಾಲು ಕರೆಯುವ ಉದಾರಿಗಳಾದ ಮೈತುಂಬಿಕೊಂಡಿರುವ ಹಸುಗಳನ್ನು ಹೊಂದಿರುವ ನಂದಗೋಪನ ಮಗನೇ ! ಎಚ್ಚರಗೊಳ್ಳು; ನಿನಗೆ ಸುಪ್ರಭಾತ. ಆಶ್ರಿತರ ರಕ್ಷಣೆಯಲ್ಲಿ ಆಸಕ್ತಿ ಉಳ್ಳವನೇ ! ಪರಬ್ರಹ್ಮನೇ ! ಮಹನೀಯನಾದ ಪರಾತ್ಮರನೇ!

ತೇಜೋಮಯನೇ ! ಎದ್ದೇಳು ! ನಿನ್ನನ್ನು ದ್ವೇಷಿಸುವವರು ನಿನ್ನಿಂದ ಸೋತು ಹೋಗಿ ನಿನ್ನ ಬಾಗಿಲಲ್ಲಿ ನಿನ್ನ ಅಗಲಿಕೆಯನ್ನು ಸಹಿಸಲಾರದೆ ಶರಣು ಬಂದು ನಿನ್ನ ಪಾದಗಳನ್ನು ಸೇವಿಸುವ ಹಾಗೆ ನಾವು ಮಂಗಳಾ ಶಾಸನ ಮಾಡಿಕೊಂಡು ಹೋಗಲು ಬಂದು ಆಶ್ರಯಿಸಿದ್ದೇವೆ. ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು."

Son of Nanda,
Owner of abundant
Great cows, who in their charity
Unfailing make their milking vessels
Bubble and flow over ; Awake !
Vigilant Saviour !
Great one !
Flame who stands manifest
In this world !
Awake !
Enemies who lose their strength
To you come unconsoled
To surrender at your feet
Come we like wise, with praises ;
Sing His glory,
O my maidens !

Summary

"The cows of Nandagopa give abudant milk, more than required. He is very liberal you are the son of such a noble person awake ! Oh Krishna ! you are the vigilant saviour of those who take refuge in you ; you are the brilliant light in this world ! All your enemies have lost their strength, surrendered at your feet unconsoled as they are. Similarly, we have surrendered at your feet and sing your praises. Our vow will certainly bear fruit."

The first five lines of this verse are the awakening song of Sri Krishna. The other lines speak of complete surrender to the Lord.

Explanatory Note

The third decad is concerned with what the group of devotees expect from the Lord. The vedanta condensed in the form of Saareerika sutras brings to light the two aspects of Brahman. The basic aspect from the empirical point of view is that the Brahman is boundless by nature without a parallel or superior. In view of the fact that the world is not a mirage, another aspect of Brahman is brought to light. It is spontaneous interest in activity shaping the world and elevating from the raw condition to ripe condition. This is 'Jagat Uddhaara'. This is called 'Kaaruni katva'—easy accessibility to offer help to the needy.

The first aspect compels the attention of the dependents towards what may be called 'Upaasana', not an act but a close awareness of only the Brahman to the exclusion of any that is not Brahman.

The second aspect is that the Brahman, by virtue of its being Brahman, spontaneously offers itself to relieve the devotee from the condition of distress once for all.

The two aspects of Brahman are natural to it. They are not conditioned by the world which is His creation in a mood of Leela-sport. As a result it would be improper, if not impossible to claim a personal status exclusively for the Jiva and seek the help of Brahman for personal gain. This topic is the central teaching adapted by Goda in the last section of her work.

The Lord is observed with the following specific attitudes first of all. He is the child and He has around care takers. The second aspect is ootranandaiyaayi'— the perennial source of perfection; the third is 'Periyaayi' — the infinite ;

the next one vulahinil tatramaayi'—appears in the world and becomes the object of human knowledge.' Ninrasudare'—whatever the stage, it is an unchanging splendour. 'Tuyileyaayi'— is the prayer which appeals to the supreme against possible neglect and indifference. This is the true meaning of the word 'upaasana'— mentioned in the vedas and upanishads, explained and followed in the Sastras and Bhashyas.

This 'Upasana' makes the supreme, the agent of observation and the devotee the target. This would be in conformity with the basic nature of reality as the fundamental axiom.

In the empirical realm, the agency has been confirmed on the seeker and the target is Brahman. That is because the seeker considers himself as an agent on the ground that he is unable to control and further, that he is unable to control the controllable. To meet his personal want, not to be the victim of material influence, he needs the aid of Brahman and from that point of view, he believes he is the upasaka and not the target.

This empirical approach is not factual because it does not refer to the Jiva as an entity distinct from matter and unaffected by it.

It is, therefore, angular and consequently, abstract and academic.The wonder of wonders in life is that this point of vital importance to life, is just overlooked by several scholars, who may be said to be under the spell of personalism, so to say.

'Maatraarunakku' — the opponents who do not see eye to eye with you, try in vain, to maintain their separate status,

realise that they cannot succeed and come to you for help on bended knees, to retain their untenable status which, of course, you do not deny, because it is a field of sport. In like manner, we the devotees have assembled together to approach you, only to be overpowered by your qualities and be induced spontaneously to recognise your natural glory and to pray for the preservation of that glory in its fullness for all times."

This verse clearly indicates two categories of persons. The first is the Prapanna category merging in Brahman as part. The second category is utilitarian in attitude and thus, keeps itself away from a situation, which it can recognise itself as a dependent part of the unit.

Interpreting the work, we find that Nandagopa is the caretaker. The capital he possesses is unlimited. That wealth has been bequeathed to Krishna exclusively. Therefore, Krishna is the recipient of all attention and service. But He is not dependent upon that offer. He is by Himself a source of plenty and the caretaker of the caretaker, thus converting the behaviour of the caretaker to one of service, without which Nandagopa would forfeit his claim for existence. This is because the Lord is supreme and self-sufficiency is natural to Him and in order to lead mankind He appears as the leading light of His own will and this light functions in different forms to keep the human mind clear and alert, an aspect which would guarantee smooth passage to paradise. This initiative, therefore, rests with 'Padaittaanmahan' — which in the upanishats runs thus — pita putrena pitrimaan yonau ' — the father employs his son to claim fatherhood. The function of the real father is to

enlighten the sons to play the role of the father.

This verse reminds us of the third verse — ongivulaham — where we find in possession of — Neengaada Selvam Neeraindu ! Man is born wealthy, but forgets himself, experiences misery and prays for relief from artificial misery.

ಪಾಶುರ—೨೨

ಯಮನ್ ಕಲ್ಯಾಣ -ಮಿಶ್ರಛಾಪು

ಅಂಗಣ್‌ಮಾಜ್ಞಾಲತ್ತರಶರಭಿಮಾನ
ಭಂಗಮಾಯ್‌ವೆಂದುನಿನ್ ಪಳ್ಳಿಕಟ್ಟಿಲ್ ಕೀಳೇ,
ಶಂಗಮಿರುಪ್ಪಾರ್ ಪೋಲ್‌ವನ್ದು ತಲೈಪ್ಪೆಯ್ದೋಮ್,
ಕಿಂಕಿಣ್‌ವಾಯ್‌ಚ್ಚೆಯ್ದ ತಾಮರೈಪ್ಪೂಪ್ಪೋಲೇ,
ಶೆಂಗಣ್ ಶಿರಿಚ್ಚಿರಿದೇ ಯೆಮ್ಮೇಲ್ ವಿಳಿಯಾವೋ,
ತಿಂಗಳು ಮಾದಿತ್ತಿಯನುಂ ಎಳುನ್ದಾರ್‌ವೋಲ್,
ಅಂಗಣಿರಂಡುಂ ಕೊಂಡೆಂಗಳ್ ಮೇಲೆ ನೋಕ್ಕುದಿಯೇಲ್,
ಎಂಗಳಮೇಲ್‌ಚ್ಚಾಪಂಮಿಳಿನ್ದೇಲೋರೆಂಬಾವಾಯ್ ||22||

राग-यमन्कल्याणि-मिश्र छापु

अंगण् माज्ञालत्तरसर् अभिमान
भंगमायि, वन्द् निनूपळिळ कट्टिल कीळे,
शंगमिरुप्पार् पोल् वन्द् तलैप्पैदोम्,
किंकिणिवायू चैय्द। तामरैप्पूपोले,
शेंगण् श्रिंच्चिरिदे एम्मेल् विळियावों
तिंगळुं आदित्तियनुं एळुंदाप्पोल्,
अंगण इरंडुं कोन्डु एंगळ् मेल् नोक्कुदियेल्,
ऐंगळ मेल् चापं इळंद्, एलोपेंबावाय् ||22||

Angan maagyalattarasar abhimaana
Bhangamaayi, vandu Ninpallikattil keele,
Sangamiruppaar pol vandu talaippaidom,
Kinkini vaayiccheyda taamarai pooppole,
Sengan Sirucciride yemmel viliyaavo ?
Tingalum aadittiyanum eludaappol,

Angan irandum kondu yengal mel Nokkudiyel,
Yengal meil saapam ilindelorembaavaayi ||22||

ನಿಜಾಹಂಕಾರವಳಿದರನೀಶರೈತಂದು
ನಿಮ್ಮಡಿಯ ಮಂಚದಡಿ ಯಂಚಿನೊಳು ನಿಂದಂತೆ
ಮುಡಿಚಾಚಿ ಬಂದಿಹೆವು ; ಕಿರುಗೆಜ್ಜೆಯುಲಿವಂತೆ
ಬಾಯ್ದೆರೆದು, ಅರೆಬಿರಿದ ಕೆಂದಾವರೆಯವೋಲ್
ಕಂದೆರೆದು ರವಿಚಂದ್ರರೊಡಮೂಡಿ ಬಂದಂತೆ
ಕಣ್ಮಲರ ಕಾಂತಿಯೊಂದಿನಿತು ಸೋಂಕಲಾಗಳೆ
ಸಂಚಿಸಿದ ಪಾಪಕರ್ಮಗಳೆಲ್ಲ ನಶಿಸಲ್ಕೆ
ಕೈಗೊಂಡ ವ್ರತಫಲವು ನಿರುತದಿಂ ನಿಲುಕುವುದು ನಮಗಿಂದು
(ತ.ಲಿ.ವ್ಯೆ.)

ಸಾರಾಂಶ

ಪ್ರಪಂಚದ ರಾಜರುಗಳು ತಮ್ಮ ಅಭಿಮಾನ ಭಂಗ ಗೊಂಡವರಾಗಿ ಬಂದು ನಿನ್ನ ಸಿಂಹಾಸನದ ಕೆಳಗೆ ಗುಂಪು ಗುಂಪಾಗಿ ನಿಂತಿರುವ ಹಾಗೆಯೇ ನಾವೂ ಬಂದು ತಲೆಬಾಗಿ ನಿಂತು ನಿನ್ನ ಕೆಂದಾವರೆ ಕಣ್ಣುಗಳ ಕಟಾಕ್ಷವೀಕ್ಷಣೆಯಲ್ಲಿ ನಿರೀಕ್ಷಣೆಯಲ್ಲಿದ್ದೇವೆ, ಚಂದ್ರಸೂರ್ಯರಿಬ್ಬರೂ ಒಟ್ಟಿಗೆ ಉದಯಿಸಿದಂತೆ ಸುಂದರವಾದ ಎರಡೂ ಕಣ್ಣುಗಳಿಂದ ನಮ್ಮ ಮೇಲೆ ಕಟಾಕ್ಷ ಹರಿಸು. ನಮ್ಮ ಮೇಲಿನ ಶಾಪವು ಅಳಿದು ಹೋಗಿ ನಮ್ಮ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು ಎಂದು ಗೋದಾದೇವಿಯು ಸಖಿಯರೊಡನೆ ಪ್ರಾರ್ಥಿಸುತ್ತಿದ್ದಾಳೆ. ಇದು ಗೋಪಿಯರು ಶ್ರೀಕೃಷ್ಣನು ಎದ್ದು ಕುಳಿತಾಗ ಅವನ ಕಟಾಕ್ಷಕ್ಕಾಗಿ ಮಾಡುವ ಪ್ರಾರ್ಥನೆ.

As the rulers of all the wide world
Gather in humility before your rooms,
Stand we with bowed heads ;
As the lotus flower in half bloom,
Like the belled ornament at your feet,
May your lovely eyes
Open slowly upon us !
Like the Moon and Sun
Together rising !
If, with those two eyes,
you gaze on us,
All our past sins
Will be destroyed,
O my maidens ! (S.R.)

Summary

"The rulers of the world, having given up their egoism, approached you and stand united and taken refuge with you, so also we are standing here with bowed heads. Like the half bloom lotus open slowly, may your beautiful eyes gaze on us and all our past sins will disappear and our vow will succeed."

Explanatory Note

In the previous verse the position of the two parties, one interested in self-assertion, preservation and property and the other entirely to be under the complete care of providence, approached the same source, because there is no alternative.

Broadly, we may distinguish these two groups as entities laying their claim to betterment on the basis of relationship and the status of the chetana as an entity superior to the material entity and akin to the supreme. Though the gap between the two is infinite, both the categories are allowed to maintain their respective status.

In the present verse, the prayer of the kinship-based devotee as distinguished from the comfort-based devotee is that the Lord after slumber, shall permit His glance fall on the devotees and keep them enlightened and active forever and thus, raise them to an elevation in status from which there is no relax whatever. The glance is also cast on self -interested devotees only to remove their 'abhimana' or egotism, but allow them to be apart from God as humbled independents. If this is done by the Lord, the curse of mankind would vanish and no more trouble would occur.

Those abounding in this wide world, engaged in mental warfare, like the descendants of Bharata, find themselves completely distressed and humiliated. They want to save themselves from this unfortunate situation.

They all come together not forgetting their mutual hatred, kneel before the Lord and return satisfied with their arrogance lost. They form into a gathering of men with no love and hatred. They occupy a neutral zone where neither friendship nor enmity wields its power.

Āndāl occompanied by her friends, tells the Lord that they too have come in the same way to Him, but with a different purpose. She tells Him"—you are the only source even as the lotus bud opens bit by bit showing off its graceful glory. May your glance gently fall on us, resembling the sun and the moon operating together, combining light and joy in life; if it could only happen. That is all our ambition. The persisting course on us would vanish never to return".

The verse makes one point very clear. The sin that man commits cannot be removed by human effort Karma, for karma pretending to cure the present evil introduces another evil more formidable. The only course, the glance of the Lord which cuts at the root of Samsaara, which as in the form of Ahankaara - self-exhaltation, which invariably introduces a tendency to abuse the material world, which is included actually to serve as an offering to the Lord. Ahankaara does not emerge after the contact is established. This continues even after the world contact is lost in the form of 'I' as distinguished from belonging of the Lord.

This defect could be overcome only through a proper effort in this world and not beyond, because, to put it

graphically, this world is a green room for practising what has to be performed on the stage, which could never be converted into a green room under any circumstances.

This is the spirit of the maximum known as 'Yathaa Krama Nyaya'—the fruit cannot differ in quality from the seed from which it emerges.

The verse is a follow up of the thought in the first verse 'Narayanane namakke parai taruvaan'.

The expressions - Tingalum and addittiyanum—is significant. The two words stand for enlightenment and enjoyment, each of the planets, the sun and the moon, are responsible for the two effects. They play their part simultaneously to prevent a gap between awareness and realisation. This idea is found in the first verse, which may be regarded as the entire thought in an embryonic form.

If a digression on this basis is permissible, the value of tradition cannot escape attention. Sri paraankusa in his Tiruvoymoli employs the term — Madinallam — as the gift to mankind volunteered out of compassion. This expression is retained in the Sri Bhashya where Acharya Ramanuja uses "Semushee bhakti roopa" — as the main contribution expected of the Lord. The expression is understood as knowledge in the form of Bhakti, where the starting phase is awareness and the final phase is Bhakti or devotion. This means that knowledge should emerge as bhakti from the very start. That would be the experience of perfection even in this world, where it remains only as the aim, providing for a process to realise it. The words are also taken up separately for consideration to indicate that knowledge by itself is imperfect and bhakti by itself is unfounded.

In passing, it may be observed that shadow knowledge shatters life. One of the Acharyas who started commenting on the Tiruvoymoli, subjected Nambillai, the classical commentator to a charge of impiety (apachaara). Kurukesa, the first commentator on the Tiruvoymoli, at the behest of Acharya Ramanuja has used, madi and nalam—as two distinct concepts. Nambillai refers the observation of Kurukesa and maintains that it is also tenable. This observation is based on the basis of Sri Ramanuja's declaration that knowledge is its final phase of bhakti, may be made available for salvation from the beginning. In other words, it is termed as Bhaktiroopaapanna gnaana.

The statement of Kurukesa suggests that no experience in life at any stage is automatic. If this favour is vouchsafed to mankind, the cloud of conflict, ignorance and misery would lift without leaving any trace behind.

ಪಾಶುರ—೨೩

ರಾಗ-ಬಿಲಹರಿ-ಆದಿ

ಮಾರಿಮಳೈ ಮುಳಂಜಿಲ್ ಮನ್ನಿಕ್ಕಿಡಂ ದುರಂಗುಂ
ಶೀರಿಯ ಶಿಂಗಂ ಅರಿವುತ್ತುತ್ತೀವಿಳಿತ್ತು,
ವೇರಿಮಯಿರ್ ಪೊಂಗ ವೆಪ್ಪಾಡುಂ ಪೇರ್ನ್ದುದರಿ
ಮೂರಿ ನಿಮಿರ್ನ್ದು ಮುಳಂಗಿ ಪ್ಪುರಪ್ಪಟ್ಟು,
ಪೋದರುಮಾಪೋಲೇ ನೀ ಪೂವೈಪ್ಪೂವಣ್ಣಾ ! ಉನ್
ಕೋಯಿಲ್ ನಿನ್ನಿಂಗನೇ ಪೋಂದರುಳಿ ಕೋಪ್ಪುಡೈಯ
ಶೇರಿಯ ಶಿಂಗಾ ಶನತ್ತಿರುನ್ದು, ಯಾಂ ವಂದ
ಕಾರಿಯ ಮಾರಾಯ್ನ್ದು ಅರುಳೇಲೋರೆಂಬಾವಾಯ್ ||23||

राग-बिलहरि-आदि

मारिमलै मुळैंगिल् मन्निक्किडन्द् उंरगुम्
शीरिय शिंग अरिवुत्तु त्तीविळित्त्

वेरिमयिर् पोंग वेप्पाङ्ङ् पेर्न्दुदरि
मूरि निमिर्न्द मुयुंगे प्पुरप्पट्ट
पोदरुमापोले नीपूवैप्पूवण्णा ! उन्नू
कोयिल् निन्नु इंगने पोंदरुळि, कोप्पुडैय
शीरिय शिंगासनत्तिरुन्द् यांवन्द
कारियं आरायन्द् अरुळ् एलोरेम्बावाय् ||23||

Maari mulaingil mannikkidandu Vurangum
Seeriya singam arivuttru teevillitu-
verimayirponga veppaadum perndudari
Moori nimirndu muyungipurappaltu
Podarumaapole, neepoovaippoovanna ! vun
Koyil minru ingane pondaruli, koppudaiya
Seeriya Singaasanattirundu, Yaavandu
Kaariyam aaraayundu arulelorembaavaayi ||23||

ಕಾರೊಡಲ ಗಿರಿ ಗುಹಾಗರ್ಭದಿಂ ತಿಳಿದದ್ದು,
ಮೈಮುರಿದು ನಿಮಿರೆದ್ದ ಕೇಸರಂಗಳನೊದರಿ,
ಕಣ್ಗಳಂ ಕಿಡಿಸೂಸಿ ಭೀವಿಯಿಂದಡಿಯಿಡುತ,
ಪೊರಮಡುವ ಕಂಠೀರವನವೊಲತಸೀ ಗುಚ್ಛ
ಸಚ್ಚಾಯಕಾಯದಿಂ ಕಂಗೊಳಿಸಿ ಗರ್ಜಿಸುತ,
ಮಣಿಖಚಿತ ವರಸಿಂಹ ಪೀಠವನಲಂಕರಿಸಿ,
ನೀ ಏಲ್ಲಿಗೈತಂದ ಕಾರಣವನೇನೆಂದು
ಕರುಣದಿಂದಾಲಯಿಸೆ, ವ್ರತಫಲವು ಸಿದ್ಧಿಪುದು ನಮಗಿಂದು ||
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

"ಮಳೆಗಾಲದಲ್ಲಿ ಬೆಟ್ಟದ ಗುಹೆಯೊಳಗೆ ನಿಶ್ಚಿಂತೆಯಿಂದ ನಿದ್ರಿಸುವ ವೀರಸಿಂಹವು ಎಚ್ಚೆತ್ತು, ಬೆಂಕಿಯ ಉರಿಹೊರಗೆಡಹುವಂತೆ ಕಣ್ಣು ಬಿಟ್ಟು, ಪರಿಮಳಯುಕ್ತವಾದ ಕೇಸರಗಳು ಎದ್ದು ನಿಮಿರಿನಿಲ್ಲಲು, ಮೈಕೊಡವಿಕೊಂಡು ಮೈ ಚಾಚಿ ಮೈ ಮುರಿದು ಆರ್ಭಟಿಸಿ ಹೊರಕ್ಕೆ ಬರುವ ಹಾಗೆ. ಅಗಸೆ ಹೂವಿನ ಬಣ್ಣದವನೇ ! ನೀನು ನಿನ್ನ ದೇವಾಲಯದಿಂದ ಇಲ್ಲಿಯವರೆಗೆ ದಯಮಾಡಿ ಬಂದು, ಶ್ರೇಷ್ಠವಾದ ಸಿಂಹಾಸನದಲ್ಲಿ ಕುಳಿತು ನಾವು ಬಂದ ಕಾರ್ಯವನ್ನು ವಿಚಾರಿಸಿ ಕೃಪೆಮಾಡು. ನಮ್ಮ ಅದ್ವಿತೀಯ ವ್ರತ ಸಿದ್ಧಿಯಾಗುವುದು."

As the lordly lion
Sheltered in the mountain cave
The rains ceasing,
wakes into awareness,
with sparks in his eyes,
spreads his mane
And shakes off sleep,
Rises stretching
And with a roar emerges —
Thus come out
flower — blue one
from your temple
And here seated
on this sculptured throne,
enquire into our mission
And grant us grace ;
O my maidens ! (S.R.)

Summary

During the rainy season the lordly lion sleeps comfortably and after the rains get up, opens its fire like bright eyes, stretches, shakes, and roaring comes out.Thus, you flower blue one ! come out of your mansion, sit on the beautiful throne,. enquire about us and kindly grant us grace our vow will be fulfilled

Explanatory Note

This verse refers to the course to be adopted to submit the prayer for fulfilment. The question is whether man should approach God with a prayer or God should come to man to know the plight and help the supplicant. The Lord, normally, is expected to grant audience and in that vein, He seems to have asked the devotees to disclose what they mean by the word parai. Quick comes the reply that they would not budge an inch, for they could not, for the Lord being all

powerful, should come down to them in all His majesty only when they would be able to express their want. The group wants the Lord to move towards it in all His majesty. That majesty is observable easily in the case of a lion (Hari in Sanskrit). Coming out of the cave soon after the close of the raining season, with all its fury and majesty, thus disclosing that it is a being without a second, fierce and majestic.

The lion during the rainy season lives in the cave with its mate, slumbering in comfort, a situation revealing the type of experience in the Heavens. Suddenly, when the occasion comes to think about the interest of the suffering mankind, its fury drives away all the ferocious animals roaming in the world. Its majesty compels an admiring attention of some people, who are unmindful of the danger to life in the event of resistance.

Having come out of the den, the Lord has to occupy the splendrous throne, which is also named simhaasana (Simhasya aasanam - Simharoopam aasanam) and consider the problems confronting mankind and offer the remedy only under the influence of 'Arul' — compassion, an attitude of pity under a very discomforting plight. The Lord, the antaryaamin — indweller, remaining behind the man unnoticed, would appear infront of him and remain in that place forever. That is the utmost want, the highest achievement, which is moksha par excellence. Therefore, the achievement is the final phase of experience and the most superior phase. Alwars are reported to have submitted themselves before the archaamurthy of the Almighty. This thought is contained in — Yaamvanda Kaaryam aaraayindu

arul — This would be in keeping with the eminence of the Lord, whose imitation is spontaneous, waiting for an opportunity to render protection.

When the Lord is engaged in the function of protecting mankind, the protection seeking spectators are moved beyond their control and think of the Lord as one among their own class. If that be the feeling, they should rush to help the Lord, but they cannot help, because they are not aware of the concept of help.They, therefore, consider themselves to praying for the safety of the Lord, which is called Mangalaasaasana, which may be maximum that mankind could do. Mankind assumes that He will also participate in the Mangalaasaasana. This concept does not imply that the Lord wants him to serve, but that the chetana does not want to keep aloof and idle. Hence, the equipment of parai, here, means acceptance by the Lord of the chetana as such.

This verse is a prayer to Sri Krishna to come out of his mansion like a lion, sit on the throne and shower his grace on all.

ಪಾಶುರ—೨೪

ರಾಗ-ಸಿಂಧುಭೈರವಿ-ಆದಿ

ಅನ್ರಿವ್ವುಲಹ ಮಳಂದಾಯ್ ಅಡಿಪೋತ್ತಿ,
ಶೆನ್ರಂಗುತ್ತೆನ್ನಿಲಂಗೈ ಶೆತ್ತಾಯ್ ತಿರಲ್‌ಪೋತ್ತಿ,
ಪೊನ್ರಚ್ಚಕಡ ಮುದ್ಗೆತ್ತಾಯ್ ಪುಗಳ್‌ಪೋತ್ತಿ,
ಕನ್ರು ಕುಣಿಲಾವೆರಿಂದಾಯ್ ಕಳಲ್‌ಪೋತ್ತಿ,
ಕನ್ರು ಕುಡ್ಡೆಯಾವೆಡುತ್ತಾಯ್ ಗುಣಂ ಪೋತ್ತಿ,
ವೆನ್ರು ಪಗ್ಗೆಕೆಡಕ್ಕುಂ ನಿನ್‌ಕೈಯಿಲ್ ವೇಲ್‌ಪೋತ್ತಿ,
ಎನ್ರೆನ್ರುನ್ ಶೇವಕಮೇ ಯೆತ್ತಿಪ್ಪರೈ ಕೊಳ್ವಾನ್
ಇನ್ರುಯಾಂ ವನ್ದೋಂ ಇರಂಗೇಲೋ ರೆಂಬಾವಯ್ ||24||

राग-सिंधुभैरवि-आदि !
अन्रिवुलंहळंदाय् अडिपोत्ति,
शेन्रेन्गुं तेन्निलंगै शेट्रायू ! तिरलपोट्रि,
पोन्नच्चहडमुदैत्ताय् पुहळ्पोट्रि,
कन्रु कुणिलावेरिन्दायू कयल्पोट्रि,
कुन्रु कुडैयावेडुतायू गुणं पोट्रि,
वेनुपहै केडुक्कं निनू कैयिल वेल्पोट्रि,
एन्रेन्रुन् शेवहमे एत्तिप्परैकोळ्वान्,
इन्रुयां वंदों इरंगेलोरेंबावायू ||24||

Anru ivvulahamalaindaayi ! adipotri,
Senrengum tenmilangai Setraayi ! tiralpotri,
Ponracchagadamudaittaayi puhal potri,
Kanru Kunilaaverindaayi Kayalpotri,
Kanru kudaiyaaveduttaayi gunam potri,
Venru pohai Kedukkum nin kaiyil velpotri,
Yennenrum Sevahame Yettipparaikkolvaan,
Inriyaam vandom, irangelorembaavaayi ||24||

ಮೂಜಗವನಂದಳೆದ ನಿಮ್ಮಡಿಗೆ ಮಂಗಳವು,
ಲಂಕೆಯನು ಸದೆಬಡಿದ ನಿಜಭುಜಕೆ ಮಂಗಳವು,
ಶಕಟನನು ಒದ್ದೆಸೆದ ಕೀರುತಿಗೆ ಮಂಗಳವು,
ವತ್ಸನನು ಕವಣೆಯಂತೆಸೆದ ಅಡಿಗೆ ಮಂಗಳವು,
ಕೊಡೆಯಂತೆ ನಗವೆತ್ತಿ ಪಿಡಿದವಗೆ ಮಂಗಳವು,
ವೈರಿಗಳ ಭಂಜಿಸಿದ ಭಲ್ಲೆಯಕೆ ಮಂಗಳವು,
ಇಂತೆಂದು ನಿಜಯಶವ ಕೊಂಡಾಡಿ ಇಂಗಿತವ
ಸಾಧಿಸಲು ಬಂದಿಹೆವು, ವ್ರತಫಲವು ಸಿದ್ಧಿಪುದು ನಮಗಿಂದು
(ಕ.ದೊ.ಅ.)

ಅಂದು ಈ ಲೋಕಗಳನ್ನು ಅಳೆದ ನಿನ್ನ ಪಾದಗಳಿಗೆ ಮಂಗಳವಾಗಲಿ. ತ್ರಿವಿಕ್ರಮನೇ ! ದಕ್ಷಿಣದ ಲಂಕೆಯನ್ನೇ ಅಳಿಸಿದ ನಿನ್ನ ಭುಜಬಲಕ್ಕೆ ಮಂಗಳವಾಗಲಿ! ನಾಶವಾಗುವಂತೆ ಶಕಟಾಸುರನನ್ನು ಒದ್ದ ನಿನ್ನ ಸಾಮರ್ಥ್ಯಕ್ಕೆ ಮಂಗಳವಾಗಲಿ ! ವತ್ಸಾಸುರನನ್ನು ಹಾರಿಹೋಗುವಂತೆ ಎತ್ತಿ ಬೀಸಿದ ನಿನ್ನ ಪಾದಗಳಿಗೆ ಮಂಗಳವಾಗಲಿ!

ಗೋವರ್ಧನ ಬೆಟ್ಟವನ್ನು ಕೊಡೆಯಂತೆ ಎತ್ತಿ ಹಿಡಿದವನೇ ನಿನ್ನ ವಾತ್ಸಲ್ಯ ಗುಣಕ್ಕೆ ಮಂಗಳವಾಗಲಿ! ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿದ ನಿನ್ನ ವೇಲಾಯುದಕ್ಕೆ ಮಂಗಳವಾಗಲಿ! ಹೀಗೆ ನಿನ್ನ ಪರಾಕ್ರಮವನ್ನು ಸ್ತುತಿಸಿ, ನಮ್ಮ ಇಷ್ಟಾರ್ಥವನ್ನು ಪಡೆಯಲು ನಾವು ಈಗ ಬಂದಿದ್ದೇವೆ. ಕೃಪೆ ಮಾಡು. ನಮ್ಮ ವ್ರತ ಸಿದ್ಧಿಯಾಗುವುದು.

Eons back you measured the worlds
Praise be to your feet !
You went to Lanka to defeat,
Praise be to your valour !
Broke the demon as cart disguised,
Praise to your fame !
Threw the evil calf as a staff
Praise be to your feet !
Lifted the hill as a sheltering umbrella
Praise be to your grace !
Praise be to your Lance
Victorious over enemies !
We, who praise your deeds
Ever as our salvation,
Come today to your mercy,
Accept us ! O my maidens ! (S.R.)

"Long ago in your incarnation as Trivikrama your feet measured the three worlds. May your feet ever prosper ; going to Lanka and conquered it by your valour. May your supreme valour prosper ; you broke the demon cart by kicking it ; you kicked high the demon -calf -Vatsasura and killed it ; may your feet prosper. You lifted the Govardhan hill like an umbrella ; may your grace prosper. May your lance prosper which is victorious over enemies. We praise your deeds as our means of salvation and have come to your seeking your mercy."

Explanatory Note

This verse implies that the chetana has no right to demand and the Lord may or may not favour the chetana,

but the Lord has His desire that the intention of the chetana must get refined or must workout the ruin of the chetana, as in the case of Kamsa. The Lord will only fan the flames inducing the chetana to choose one of the two courses, to exit or to exist. To oppose is to exit and to serve is to exist.

Complying with the request of the devotees, the Lord moves towards them assuring the mantle of easy accessibility. This verse also refers to the archa condition of the Almighty, which is the latest and yet, the best from the point of the helpless human being. Kinship is not receiving the public and allowing them to place their grievance. It is rather a move to meet the people in their homes and find out the troubles that have visited them, with an assurance to relieve them of their distress. This is the significance and purpose of avataara — incarnation, the operation of the quality protection to raise man from dust to divinity, ever active and spontaneous.

The glory of the avataar, particularly the appearance of the Lord of His own accord in selected places of sanctity, is interpreted as the anxiety of the Lord to dwell in the heart of man. Bhaktisara, an Alwar beloging to the earliest batch, has this to say in this connection — "The Lord has to stay in the temples during the period of my non - existence - then I was not born and after birth, I have not forgotten the fact that He entered me, He stood in my heart, He squatted and He made me His permanent abode".

It would appear from this, that the prayer is that the softness of the feet shall not be affected in any way by the rough touch of the world and should the touch cannot be avoided, the softness should not be affected in anyway.

This is the prayer referring to a performance on a previous occasion, in which the rugged world of which we are now aware, is involved. Strange it is that the prayer for cure, comes ages after the event, but since the event has emerged in the mind of the present time, the cure is suggested - "oh Lord ! Thy feet have been injured. we cannot brook to see that injury, nor can we help ; therefore, for our sake, heal thy feet, My Lord !"

This wish, though it may appear as an abnormal thought, is not improper, for the relationship between the Lord and the devotee, is such that the devotee by himself cannot be of any help, because he is entirely dependant, nor can he be quiet, for his mental entity entitles to the experience of feeling and willing in addition to knowing.

The next avataar refers to Sri Rama, who walked a long distance upto Lanka and smashed the enemy. The whole energy must have been expended and the Lord must be quite exhausted. He should recover the energy - Tiral and the prayer is that the Lord Himself should recover, probably with the intention that a future occasion, He should not lag behind pleading inability.

This is a far-fetched idea, though it may not be alien to the human instinct interested in personal welfare.

The next reference is to Krishna, the child who unfortunately faced danger to life in various forms in unending succession. True to speak. Sri Krishna is the hero, for He invites opposition only to overcome it without a first.

Ponnacchakatam vudittaayi - the cart placed by the mother by the side of the child for protection, turned out to be an enemy, in her absence. The child threw up its legs

by chance and the touch of the leg pulverised the cart.

The reference here, is to the extraordinary performance, which was intentional It is truly, an accident from the human point of view. Puhal - here refers to the good fortune of the child, which shields it against all odds.

ಪಾಶುರ-೨೫

ರಾಗ-ಬೇಹಾಗ್-ಆದಿ

ಒರುತ್ತಿ ಮಹನಾಯ್ ಪಿರಂದೋರಿರವಿಲ್
ಒರುತ್ತಿ ಮಹನಾಯೊಳಿತ್ತು ವಳರ,
ತರಿಕ್ಕಿಲಾನಾಹಿತ್ತಾನ್ ತೀಂಗು ನಿನೈನ್ದ
ಕರುತ್ತೈಪ್ಪಿಳೈಪ್ಪಿತ್ತು ಕಂಜನ್ ವಯಿತ್ತಿಲ್
ನೆರುಪ್ಪೆನ್ನ ನಿನ್ನ ನೆಡುಮಾಲೇ ಯುನ್ನೈ
ಅರುತ್ತಿತ್ತು ವಂದೋಂ ಪರೈ ತರುದಿಯಾಗಿಲ್
ತಿರುತ್ತಕ್ಕ ಶೆಲ್ವಮುಂ ಶೇವಕಮುಂ ಯಾಂಪಾಡಿ
ವರುತ್ತಮುಂ ತೀರುನ್ದು ಮಹಿಳ್ನ್ದೇಲೋ ರೆಂಬಾವಾಯ್ ||25||

राग-वेहाग-आदि

वोरुत्तिमहनायू पिरन्दोरिरविल्
वोरुत्तिमहनायू वोळित्त् वळर,
तरिक्किलानाहित्तान् तींग् निनैन्द
करुत्तेप्पिळैप्पित्त् कंजन् वयित्रिल्,
नेरुप्पेन्न निन्न नेडुमाले ! उन्नै
अरुत्तत्त्वन्दोम् परै तरुदियाहिल,
तिरुत्तक्क शेल्वमुं शेवहमुं यामू पाडि,
वरुत्तमुं तीरन्द् महिळन्द् एलोरेमबावाय् ||25||

Vorutti mahanaayi pirandu, Oriravil
Vorutti mahanaayi oliltu valara,
Tarikkilaa naahittaan Teengu ninainda
Karittaippilaippittu kanjan vayitril,
Neruppenna ninna Nedumaalai ! Vunnai
Aruttittu vandom Parai tarudiyaagil,

Tiruttakka selvamum Sevakamum Yaampaadi
Varuttamum teernda mahilndu elorembavaayi ||25||

ಓರ್ವಳಿಗೆ ಶಿಶುವಾಗಿ ಜನಿಸಿ, ನಟ್ಟಿರುಳ
ವೇಳೆಯೊಳಿನ್ನೊರ್ವಳಿಗೆ ಮಗನಾಗಿ ಬೆಳೆಯುತಿರೆ,
ಸೈರಿಸದ ಕೇಡಾಡಿ ಕಂಸನುದರದಳೆಂದು
ಕಿಚ್ಚಾಗಿ , ನೆಲೆನಿಂತ ಪೇರೊಲವಿನೆಮ್ಮೊಡೆಯ,
ನೀನೇ ಗತಿಯೆಂದು ಬಂದಿಹೆವೆಮ್ಮಭೀಷ್ಟವನು
ಸಲಿಸುವೊಡೆ ಸಿರಿಯೊಲಿವ ಸಂಪದದ, ಕಲಿತನದ
ಕೀರುತಿಯ ಕೊಂಡಾಡಿ ಸಂತಸದ ಸುಗ್ಗಿಯಿಂ
ನಲಿಯುವೆವು ಕೈಗೊಂಡ ವ್ರತ ಫಲವು ಸಿದ್ಧಿಪುದು ನಮಗಿಂದು ||25||
(ಕ.ದೊ.ಅ.)

ಒಬ್ಬಳಿಗೆ (ದೇವಕಿಗೆ) ಮಗನಾಗಿ ಹುಟ್ಟಿ, ಒಂದೇ ರಾತ್ರಿಯಲ್ಲಿ ಬೇರೊಬ್ಬಳ (ಯಶೋದೆಯ) ಮಗನಾಗಿ ರಹಸ್ಯವಾಗಿ ಬೆಳೆಯುತ್ತಿರಲು, ಅದನ್ನು ಸಹಿಸದವನಾಗಿ ಕಂಸನು ಅಂದು ತನಗೆ ಕೇಡನ್ನು ಬಯಸಿದ ಮನೋಗತವನ್ನು ನಾಶಪಡಿಸಿ, ಕಂಸನ ಹೊಟ್ಟೆಯಲ್ಲಿ ಬೆಂಕಿಯಂತೆ ಉರಿಯುತ್ತಾ ನಿಂತ ಮಹಾಸ್ವಾಮಿಯೇ ! ನಿನ್ನನ್ನೇ ಅಪೇಕ್ಷಿಸಿ ಬಂದಿದ್ದೇವೆ. ನಮ್ಮ ಇಷ್ಟಾರ್ಥವನ್ನು ನೀಡುವುದಾದರೆ, ಲಕ್ಷ್ಮೀ ಪತಿಯಾದ ನಿನಗೆ ತಕ್ಕರೀತಿಯಲ್ಲಿ ನಿನ್ನ ಸಂಪತ್ತನ್ನೂ, ಪರಾಕ್ರಮವನ್ನೂ ನಾವು ಕೊಂಡಾಡಿ, ನಿನ್ನ ಅಗಲಿಕೆಯಿಂದಾಗಿದ್ದ ದುಃಖವನ್ನು ನೀಗಿ, ಸಂತುಷ್ಟರಾಗುವಂತೆ ಕೃಪೆಮಾಡು. ನಮ್ಮ ಅದ್ವಿತೀಯ ವ್ರತ ಸಿದ್ಧಿಸುವುದು.

Born to one and on the same night
Secreted to another's place you grew,
Proving false Kamsa's desire,
Stood you, great Lord, as burning fire
In his belly
We come to ask
Yourself as alms !
If you grant us salvation,
We will sing
To your lady's content,
of your wealth and valour,
And she, enraptured,
will your parting forget,
O my maidens ! (S.R.)

"You were born as the son of Devaki and on the same night you were shifted to be the son of Yasoda, where you grew up secretly. You ruined Kamsa's desire to kill you and he was filled with the fire of hatred. Oh Lord ! If you grant our desire, we will sing your wealth and valour to the heart content of Lakshmi and forget our sorrow, our vow will be fulfilled."

Explanatory Note

Sri Krishna was born in the prison house. His mother observed him in his divine form, with four arms wielding sankha-conch and chakra-disc, along with her husband Vasudeva. She was bound to deliver the child to Kamsa, the merciless monarch, whose only aim was to murder the child as did the other seven children earlier, who were smashed to death. the child was too pretty and precious for disposal as on previous occasions.

The truth is that the permanent cannot be shifted to the category of the changing nor could the changing maintained as permanent. It, thus means that Kamsa is a metaphysical impossibility. Krishna cannot cease to be nor could Kamsa continue to be. Therefore, by the will of the Lord, Maya shifted Sri Krishna to the house of Nandagopa and was therefore, known as Nandagopan Kumaran - Yasodai ilam Singam - as stated in the first verse. Thus, Krishna is regarded to have a double parentage. There is a word used in this verse Volittivalara - the Lord lives incognito. This is a significant expression. As Sri Krishna was transferred from the prison house soon after birth at night. Durga was shifted from the house of Yasoda to the prison house to serve as a substitute.

Early in the morning, Kamsa took the child, unaware of the real happening and engaged himself in smashing the child to death by dashing it against the stone. It was Durga, a divine entity. She escaped and flew into the atmosphere beyond the reach of Kamsa. That by itself was a point for wonder and disappointment to Kamsa. If it has stopped with that, the epic would have been entirely different. But Goddess Durga struck a note of warning that Kamsa's killer was safe in the house of Nandagopa and she being a goddess could not be victimised by Kamsa. That threw Kamsa into confusion, anger and ceaseless effort to seek and smite the child that escaped from his clutches.

This incident, trivial as it may be, is of utmost significance and is worthy of being compared with another silly incident which occurred in the Ramayana.

A hunchback maid-servant Manthara had a sway over her mistress Kaikeyi, which resulted in the banishment of Sri Rama to the forest for a period of fourteen years. The glory of Rama or Krishna could not have come to light, but for the thoughtless move. Though this attitude has not been approved, the consequences were most beneficial to mankind. The spirit of philosophy does not recognise self assertion and aggression, damaging the set up in which it is found.

This incident also shows that the misbehavioural betrayal does not in any way affect the true master, the Lord, for He is ever a shining personality even in the midst of continued adversity.

The adversity in the case of Krishna started from the cradle and there lies his glory, like the fireplace, anything

that touched him with evil intention would be consumed by the flames. It may be of interest to observe here in passing that Vishnuchitta, the father of Goda, has stated that Lord Krishna was born under the star which is the tenth from Hasta. He concealed the truth from the public in the interest of the welfare of the child in a world familiar with sorcery.

This is the contrast between Durga and Vishnuchitta about Sri Krishna. Mangalaasaasana, as has been already noted, is indicative of an attitude of intolerance of any mishap. That aspect marks the difference between the Alwars and Durga.

With the information furnished by Durga, Kamsa was feeling restless throughout and he made serious attempts regularly to find out the child in Brindavan and make an end of it. This intention working in Kamsa was as fierce and furious as the flames burning in his stomach. All that Krishna did was to make Kamsa, the victim of the flames within himself. The flames that consumed Kamsa were the form of the intension of the Lord, who always appeared before him as the furious flame, which could not be resisted. This is the Nadumaale - Paratwa of the Lord. He is the ' Heya Pratyaneeka' - the opponet of imperfection and impiety.

But those defections cannot go unrewarded and the victim of that defection is the author himself. In the language of the Bhagavad Geeta - aatmaiva ripuraatmanah'. God is not to be blamed for. He is the common guardian of all good and bad. His association will transform the evil into good and it is unnecessary to insist upon refinement before acceptance by the Lord, for, from the point of true

enlightenment such a course is neither normal nor possible. To insist upon discipline as a preliminary to acceptance is to put the cart before the horse - Yameva esha Vrinute tena labhyah - this statement from the Kathopanishat makes Naciketa realise that finite effort can confine man to the finite world only, but he cannot realise Him beyond that.

If this be the position, the purpose of the Gopi's asking for 'Parai ' must be known - Unnai aruttittu vandom - 'we express our eagerness to have the equipment from you '. Nothing could be thrust on unwilling persons for it is the field of purushaartha - desire to obtain.

The next point is - Is the Lord bound to give on asking ? If that be so, it would be interdependent and exchange, the barter system at the spiritual level. It is not so. The gift is at the pleasure of the Lord . 'Parai tall aahil '. If the Lord chooses to offer, a temptation would be introduced and the seeker would automatically pray for the gift. In another context, the Lord's behaviour could induce the seeker to seek the benefit. Therefore, the Lord, not only offered but before that He makes the recipient pray for it, thus overcoming the law of preferential treatment and partiality.

The Parai should be such that in point of plenty of wealth, it should be similar to that of Sri and in respect of functioning —Sevakamum—it should match His magnanimity. These two terms speak of Kripa and Raksha—as stated by Sudarsanacharya, in his famous commentary Srutaprakaasika, while commenting on the two words— 'Sarvam Samanjasam' occurring at the end of Sri Bhashya of Sri Ramanuja. With these two factors of Kaarunya and Swaatantrya, man need not experience hardship—varittam.

He need not be unhappy-mankind and his life is always an expression Paadi - musical revelry.

ಪಾಶುರ-೨೬

ರಾಗ-ಕುಂತಲವರಾಳಿ-ಆದಿ

ಮಾಲೇ ! ಮಣಿವಣ್ಣಾ ! ಮಾರ್ಗಳಿ ನೀರಾಡುವಾನ್,
ಮೇಲೈಯಾರ್ ಶೆಯ್ವನಗಳ್ ವೇಂಡುವನ ಕೇಟ್ಟಿಯೇಲ್,
ಜ್ಞಾಲತ್ತೈಯೆಲ್ಲಾಂ ನಡುಂಗ ಮುರಲ್ವನ,
ಪಾಲನ್ನವಣ್ಣತ್ತುನ್ ಪಾಂಚಶನ್ನಿಯಮೇ
ಪೋಲ್ವನ ಶಂಗಂಗಳ್ ಪೋಯ್ಪಾಡುಡೈಯನವೇ
ಶಾಲಪ್ಪೆರುಂ ಪರೈಯೇ, ಪಲ್ಲಾಂಡಿಶೈಪ್ಪಾರೇ,
ಕೋಲವಿಳಕ್ಕೇ, ಕೊಡಿಯೇ, ವಿತಾನಮೇ,
ಆಲಿನಿಲೈಯಾಯ್, ಅರುಳೇಲೋರೆಂಬಾವಾಯ್ ||26||

राग-कुंतळवराळि-आदि

माले ! मणिवण्णा ! मार्हळि नीराडुवान्,
मेलैयार शेय्वनकळ् वेंडुवन केट्टियेल्,
ज्ञालत्तैयेल्लां नडुंगमुरल्वन
पालन्नवण्णुत्तुन् पांचजन्नियमे !
पोल्वन शंगंगळ् पोयूप्पाडुडैयनवे,
शालप्पेरुं परैये, पल्लांड् इशैप्पारे,
कोलविळक्के, कोडिये, वितानमे,
आलिनिलैयायू ! अरुळेलोरेंबावायू ||26||

Maale ! Manivanna ! maarhali neeraduvaan
Melaiyaar seyivanahal venduvana kettiyel
gyana tte yellam nadugamuralvana
paalanna vannattun paanchajanniyame !
Polvana sangamgal poyppaadudai yanave,
Saalapperum paraiye pallandisaippaare,
Kola vilakke kodiye vitaaname
Aalinilaiyaayi ! arulelorembaavaayi ||

ಭಕ್ತಜನವತ್ಸಲನೇ ! ನೀಲಮಣಿ ನಿಭಾಕರ !
ಕೇಳೆಮ್ಮ ಮಾರ್ಗಶಿರ ಮಜನಕೆ ಪರಿಕರದ
ವಿವರಗಳ ! ಧರೆಬಿರಿದ ಮಾಳ್ಕೆಯಲಿ ಬೊಬ್ಬಿರಿವ
ಪಾಂಚಜನ್ಯದೊಳೆಸೆವ ಪಾಲ್ಬಿಳಿಯ ಶಂಖಗಳ,
ಪೇರೊಲಿಯ ಭೇರಿಗಳ, ಶುಭದೀಪದೋಳಿಗಳ,
ಪಣಕಾವಲಿಯ ಮೇಲ್ಗಟ್ಟುಗಳ, ಮೇಣ್ಕೆಂದಿ
ಮಾಗಧರ, ವಟಪತ್ರಶಾಯಿ ; ನೀನೆಮಗೊಲಿದು
ದಯೆಗೆಯ್ಯ! ಕೈಗೊಂಡವ್ರತವು ಸಿದ್ಧಿಪುದು ನಮಗಿಂದು || (ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

"ಆಶ್ರಿತವತ್ಸಲನೇ ! ನೀಲಮಣಿಕರ್ಣನೇ ! ಧನುರ್ಮಾಸವ್ರತ ಸ್ನಾನವನ್ನು ಮಾಡಲು ದೊಡ್ಡವರು ಮಾಡತಕ್ಕ ಅನುಷ್ಠಾನ ಕ್ರಮಗಳಿಗೆ ಬೇಕಾದ ಸಾಮಗ್ರಿಗಳು ಯಾವುವೆಂದು ನೀನು ಕೇಳಿದರೆ—ಪಾಂಚಜನ್ಯದಂತೆ ಇರುವ ಶಂಖಗಳು, ವಿಶಾಲವಾದ ಪ್ರಖ್ಯಾತವಾದ ದೊಡ್ಡ ದೊಡ್ಡ ಭೇರೀವಾದ್ಯಗಳು, ಮಂಗಳಾಶಾಸನಪರರಾದ ಸ್ತುತಿ ಪಾಠಕರು, ಮಂಗಳ ದೀಪಗಳು, ಧ್ವಜಗಳು, ಮೇಲುಕಟ್ಟು, ಇವುಗಳನ್ನೆಲ್ಲಾ, ವಟಪತ್ರಶಾಯಿಯಾದ ಮಹಾಸ್ವಾಮಿಯೇ ! ಕೃಪೆಮಾಡಿ ಅನುಗ್ರಹಿಸು. ನಮ್ಮ ಅದ್ವಿತೀಯ ವ್ರತ ಸಿದ್ಧಿಯಾಗುವುದು."

Oh Lord ! Gem blue one !
Of you permit, we will relate
The rules our elders set
For those who undertake
The sacred Margazhi bath
Like your Paanchajanyam
Milky white,
Which makes the world tremble
With its call,
Conches we require,
Huge drums,
Singers of hymns,
Crafted lamps,
Pennants, stresmers
O Baby a float on the banyan leaf,
Grant us these
O my maidens ! (S.R.)

Summary

O Lord Sri Krishna ! Gem - blue one ! of you be pleased to hear us, we shall enumerate the requisitions necessary as enjoined and adopted by elders : They are conches as big as Paanchjanya, big drums, singers of your praise, lamps, flags and frames, oh, Lord Baby taking rest on the banyan leaf! Kindly grant us and our vow will be realised.

Explanatory Note

From this verse onwards, we are introduced into an atmosphere, where the needed equipment is available and with which the style of life considered the most refined and supreme, is adopted to last for all time. It is significant to note that at no stage, the seeker has the power to equip himself suitably and to serve the Lord and live the joy without the help of the Lord, who has the privilege of not helping, the seeker, if he chooses to do so, in spite of all attempts.

Another point to be remembered is that the Lord has a personality of a kind, which captures the mind of the seeker and does not allow him an apportunity to think of himself on his ambition in life. The upanishads seek of the Bhooma Vidya—Bhooma—vastness and enveloping nature -" yatra Naanyat Pasyati Naanyat Srunoti Naanyat vijaanaati sa Bhooma " It is an atmosphere in which apart from the central concept of Brahman, nothing else is seen or heard or known as distinct - 'Sarvam Khalvidam Brahma'- everything is only Brahman, as the main entity without a second or superior to it.

It is not the denial of the world, because the other part of the above expression is—'Tajjalaam'- all is begotten by that all is dissolved by it. The statement, therefore, affirms the reality of the world, but only as an inseparable dependent

upon the central substance, namely, Brahman. The word Brahman, therefore, refers to the central subject and includes its attributes also. Therefore, the Vedantic system is visistadvaita i.e. Brahman with the world entirely dependent upon it and inseparably so.

The first word—'maale' in the verse is addressed to the Lord, whose personality has the captivating power, not allowing any other mind to function as it likes. Manivanna —means complete transparence and steadiness without any change and blemish. The two words together describes the Lord as the supreme power and pure personality.

The purpose is 'Maarhali Neeraaduvan'- to get immersed into the Brahman at the time of Maarhali, a climate which is pure and most pleasing. The idea suggested in the very first verse is recalled here that the mind is pure, the atmosphere is very agreeable and the result is immersion in the ocean of joy, in which the contact with Brahman is final and complete.

The upanishads mention the idea—'Tato amritatvam asnute' If this be the aim, the need for tradition is considered equally important. The normal style of fulfledged life, which is beyond the beginning, continues to the very end, without a change and that course of life as led by the seniors, must be adopted without murmur. There is no place for choice, for that would mean deviation which would spell disaster.

It may not be out of place to refer to the conversation between Yudhisthira and Bhishma, after the Mahabharata war. What is cherished by the wise, must be preferred to the other ways—says Yudhisthira. 'Kodharma Sarvadharmaanaam ' etc.

Properly speaking, there is no choice. The only path is the path which agrees with the nature of the Lord and the seeker and the relationship that exists between the two. The other ways are accepted as operative only, because they are associated with the true way and that is, the imitation lies with the Brahman and not with the Jiva. Otherwise, the lifting qualities of the Lord would lose their character of spontaneous operation and would be regarded as kinectic only, when some external impulse in the form of prayer is introduced. It must be remembered that these qualities remain inoperative mechanically. When they meet with persons who refuse to respond under the impulse of personal glory and benefit. The value of tradition, therefore, is traced to the spontaneity of the qualities present in the Lord. Sri Ramanuja says in the Gadya - Swaabhaavikaa navadhikaatisaya gunavartaya devatiryanka manushyaadi akhilajanahridaya aanandanasya—

Meleyaar Sevanahal—the behaviour of the seniors and superiors in the field ; venduvana—that is what is sought after ; Kettiyel—our interest is not to be separate from the interest of the elders, for choice and selection imply that the existent world may contain some flaw. It is a wrong assumption to start with.

The objects needed for the purpose are listed Sangangal - each individual must be provided with a separate conch ; the Lord's wheel and they are all of the colour of the milk.The voice of conch would fill the hearts of all the world with shock. Therefore, the conch is a power which is irresistible. This is the sound from the heavens.

Secondly, 'Poyippaadudaienave'-reaching a very long distance in space-saalapperum peraiye. The great drum, which marks the rhythm ; pallandisaippare - person ceaselessly singing pallaandu the unbounded glory of the Lord. Kovilakke the charming lamp, which always preserves and presents bright light and removes darkness and cloudy nature of the mind. Kodiye—the flag suggesting the supremacy of a single overlord ; Vitaaname - a canopy which is a cover from above, lest there should be any disturbance. This canopy is generally regarded as Adisesha, under whose Lord protection is promised. The Lord did offer all these things, but Adisesha refused to meet the desire of the seekers. He would not contact any one except the supreme Lord. The Lord, therefore, made a substitute offer in the form what is known in Tamil as Attavalan - the upper garment, the shawl. The significance of this is that should Adisesha move from the Lord to others, they would also become seshans, which is against the philosophic position. Therefore, Adisesha refused to move away from the Lord, because he wanted to prove to be sesha of the only Adi, the first principal Purushottama.

And other point to be noted here is that the gift desired is not a transfer of what the Lord Himself possessed, but articles similar to what He possessed Palvana-similar, otherwise, the Visishta nature of the real would be affected. It is not difficult for the Lord, as every one knows, to produce the objects needed in sufficient number, because He had displayed.

His unique power by reclining on Adisesha, the banyan leaf at a time when He kept in His stomach the entire world

including the tree of which He took out a leaf to lie upon.

The last word is Arul—compassion must be the moving force and that is the plight of the people, if they are left to themselves. Thus, moved by compassion, if the parai is offered and if the tradition is the guide, life would be at its best. This is the ambition of the man, who is aware that he belongs to the Lord and his behaviour should be, therefore, according to the association with the Lord. If the Jiva thinks he is aham, similar to Isvara and entertains the notion of self-sufficiency—swapurushaartha-he is cut off and is lost for all times and maaraka for him, which is worse than all types of Naraka contemplated.

ಪಾಶುರ—೨೭

ರಾಗ-ಪೂರ್ವಿಕಲ್ಯಾಣಿ-ಮಿಶ್ರಛಾಪು

ಕೂಡಾರೈ ವೆಲ್ಲುಂ ಶೀರ್‌ಗೋವಿಂದಾ ! ಉಂದನ್ನೈ
ಪ್ಪಾಡಿ ಪರೈಗೊಂಡು ಯಾಂ ಪೆರುಶಮ್ಮಾನಂ
ನಾಡು ಪುಕಳುಂ, ಪರಿಶಿನಾಲ್ ನನ್ರಾಹ,
ಚ್ಚೂಡಕಮೇ, ತೋಳ್ವಳೈಯೇ, ತೋಡೇ, ಶೆವಿಪ್ಪೂವೇ,
ಪಾಡಕಮೇ ಯೆನ್ರನ್ನೈಯ ಪಲ್ಕಲನುಂ ಯಾಂ ಅಣಿವೋಂ
ಆಡೈಯುಡುಪ್ಪೋಂ ಅದನ್ಪಿನ್ನೇ ಪಾಲ್ಶೋರು
ಮೂಡನೈಪ್ಪುಯ್ದು ಮುಳಂಗೈವಳಿವಾರ,
ಕ್ಕೂಡಿಯಿರುಂದು ಕುಳಿರ್ನ್ದೇಲೋರೆಂಬಾವಾಯ್ ||27||

राग-पूर्वीरकल्याणि-मिश्र छापु

कूडारै वेल्लुं शीर्गोविंदा ! उन्तन्नै
प्पाडिप्परैकोंडु यां पेरुशम्मानम्
नाडपुहळ्ळुं, परिशिनाल् नन्नाह,
शूडहमे, तोळ्वळैये,तोडे, शेविंप्पूवे,
पाडहमे एन्ननैय पल्कलनुं यां अणिवों
आडै उडुप्पों अदन् पिन्ने पाल्शोरु

ಮೂಡ ನೆಯಪೆಯ್ದ್ದ ಮುಯಂಗೆ ವಯಿವಾರ,
ಕೂಡಿ ಇರುನ್ದ್ ಕುಳಿಇನ್ದ್, ಎಲೋರೆಂಬಾವಾಯ್ ||27||

Koodaare vellum seer Govinda ! vuntannai
Ppaadipparaikondu yaam perusammaanam
Naadu puhalum parisinaal Nanraaha
Soodahame tolvalaiye tode sivippove
Paadahame yenranaiya palkalanum yaam anivom,
Aadai vuduppom adan pinnai paalsoru
Mooda neyaipaidu muyangai vayivaara,
Koodi irundu kulirndu, lorembaavayi ||

ಸನ್ನಿಧಿಗೆ ಬರದವರ ಸೆಳೆಯುವಾ ಗೋವಿಂದ !
ನಿಮ್ಮಡಿಯ ಕೊಂಡಾಡಿ ; ಸಂಗಳಿಸಿದಾಭರಣ
ಸಂಪದವ ಸೂಡುವೆವು ; ಜಗಮೆಚ್ಚುವಂದದೊಳು,
ಘನತರದ ಕೈಗಡಗ ಕಾಲ್ಗಡಗ ತೋಳ್ಗಡಗ
ಕನ್ನವುರ ಕವಿಯೋಲೆಗಳಕೊಟ್ಟು ನೀರ್ಮಿಂದು
ಪಟ್ಟುಡೆಯ ನಾವುಟ್ಟು, ಮೊಳಕೈಯನ್ನೆವರ
ಘೃತಧಾರೆ ವೊಸರುತಿರೆ ಹಾಲನ್ನ ತಣಿಯುಂಡು
ತೇಗುವೆವು ಕೈಗೊಂಡ ವ್ರತಫಲವು ಸಿದ್ಧಿಸಿತು ನಮಗಿಂದು ||
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

"ತನ್ನೊಡನೆ ಕೂಡದವರನ್ನು ಜಯಿಸುವ ಕಲ್ಯಾಣ ಗುಣಗಳುಳ್ಳ ಗೋವಿಂದಾ ! ನಿನ್ನನ್ನು ಕೊಂಡಾಡಿ ಇಷ್ಟಾರ್ಥಗಳನ್ನು ಪಡೆದುಕೊಂಡು ನಾವು ಹೊಂದುವ ಸನ್ಮಾನವನ್ನು ನೀನೇ ಬಹುಮಾನವಾಗಿ ನೀಡುವುದರಿಂದ ನಾಡೆಲ್ಲವೂ ಚೆನ್ನಾಗಿ ಹೊಗಳುವುದು. ಕೈಬಳೆಗಳು, ತೋಳ್ಬಳೆಗಳು, ಕವಿಯೋಲೆಗಳು, ಜುಮುಕಿ ಲೋಲಾಕು ಮುಂತಾದ ಕರ್ಣಾಭರಣಗಳು, ಕಾಲ್ಕಡಗಗಳು ಇತ್ಯಾದಿ ಎಲ್ಲಾ ಪ್ರಸಾದ ರೂಪವಾದ ಅಭರಣಗಳನ್ನು ಧರಿಸುವೆವು. ನೀನು ನೀಡುವ ಪೀತಾಂಬರವನ್ನೂ ಉಟ್ಟುಕೊಳ್ಳುವೆವು. ಅದಾದ ಮೇಲೆ ಕ್ಷೀರಾನ್ನ ಮುಳುಗುವಂತೆ ತುಪ್ಪ ಸುರಿದು ಮೊಣಕೈಯಲ್ಲಿ ಹರಿಯುವಂತೆ ಎಲ್ಲರೂ ಸೇವಿಸಿ, ಸ್ನಾನ ಮಾಡಿ ಸಂತೋಷಿಸುತ್ತಿರಲು ನಮ್ಮ ಉದ್ದಿಶೀಯ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು."

O glorious Govinda !
Victorious over the hostile,
we, sing of you and are redeemed
yet our prize still awaits
Let us bedeck ourselves
with ornaments,
In our hair and shoulders,
wristlets, anklets, earrings,
And with such like arrayed,
Dress in festive garments
And on milk-rice
Rich with ghee
That flows down our elbows
feast together
In your company's cheer,
O my maidens ! (S. R.)

Summary

"O Govinda ! you have the merit of bringing round the most hostile ones to a righteous course, we sing your glory and bedeck ourselves with ornaments and feast in your company and we have now realised our vow to the fullest extent."

Explanatory Note

The present verse indicates the interest that the Lord evinces in mankind. In particular, He wins over people, who would like to keep apart by exhibiting His qualities. The master is inclined not to let out of His grip the flock that He controls. Apartheid is against the interest of the Lord as it is against the creed of the vedic teachings.

In association, the subordinate chetanas appear as the Vaibhavas of the Lord revealing His glory, by denying in every way, the claim they would accept, they would dress themselves best and after that — paalsoru mooda — to

cover the rice cooked in milk ; neypayidu-much quantity of ghee is poured so that, the rice grain could be felt only when the hand is dipped into the ghee upto the elbow.

This is an indication of the choice food with rich association of vitamin for the spirit. In association they would all keep together ; they would not be willing to part and they would feel happiest in the company as a team, as if it were a single unit, forgetting all difference.

This happy situation could be brought about only by the Lord, who employs His auspicious qualities to attract people and to overcome separation and opposition. The uniting force is the Lord and His quality of compassion.

In the second verse, the unwillingness on the part of the Gopi's to attend to their own requirements is indicated. They were against what may be termed self-interest— Swaprayojana, Swaartha - But they were ever ready in the service of the people going to any extent to meet their needs.

In the present verse, all the benefits they received from the Lord, are full-heartedly received, because, they do not want to interfere with the intention of the master, to whom they are bound down in service as His dependents, to preserve and project the Vaibhava (prowess) of the Lord. It is an equipment worthy of their status as the Lord's dependents and in the external service of the Lord. Here, the spirit of the competition to co-operate by dissolving the individual self in the larger self at the instance of the Lord. This is life in society which is free from any short comings.

Doddayyacharya Swamy was of the opinion that this verse refers to Lord Venkateswara of Tirupati.

ಪಾಶುರ—೨೮

ಕಾಂಭೋಜಿ-ಆದಿ

ಕರವೈಗಳ್ ಪಿನ್ ಶೆನ್ರುಕಾನಂ ಶೇರ್ನ್ದುಣ್ಬೋಂ,
ಅರಿವೊನ್ರು ಮಿಲ್ಲಾದ ಆಯ್ಕುಲತ್ತುಂದನ್ನೈ
ಪಿರವಿಪೆರುನ್ತನೈ ಪುಣ್ಣಿಯಂ ಯಾಮುಡೈಯೋಂ,
ಕುರೈವೊನ್ರು ಮಿಲ್ಲಾದ ಗೋವಿಂದಾ ! ಉನ್ನೋಡು
ಉರವೇಲ್ ನಮಕ್ಕಿಂಗೊಳಿಕ್ಕ ವೊಳಿಯಾದು,
ಅರಿಯಾದ ಪಿಳ್ಳೈಗಳೋಂ ಅನ್ಬಿನಾಲುಂದನ್ನೈ,
ಶಿರುಪೇರಳೈತ್ತನವುಂ, ಶೀರಿಯರುಳಾದೇ,
ಇರೈವಾ ! ನೀತಾರಾಯ್, ಪರೈಯೇಲೋರೆಂಬಾವಾಯ್||28||

ರಾಗ-ಪೂರ್ವಿಕಲ್ಯಾಣಿ-ಮಿಶ್ರ ಛಾಪು

ಕರವೈಹಳ್ ಪಿನ್ನೂ ಶೆನ್ರು ಕಾನಂ ಶೇರನದಣ್ಬೋಂ,
ಅರಿವೊನ್ರುಮಿಲ್ಲಾದ ಆಯ್ಕುಲತ್ತು ಉನತನ್ನೈ
ಪ್ಪಿರವಿ ಪೆರುಂದನೈ ಪ್ಪುಣ್ಣಿಯಂ ಯಾಮುಡೆಯೋಂ,
ಕುರೈವೊನ್ರುಮಿಲ್ಲಾದ ಗೋವಿಂದಾ ! ಉಂತನ್ನೊಡು
ಉರವೆಲ್ ನಮಕ್ಕಿಂಗೊಳಿಕ್ಕ ವೊಯಿಯಾದು,
ಅರಿಯಾದ ಪಿಳ್ಳೈಹಳೊಂ ಅನ್ಬಿನಾಲ್ ಉಂದನ್ನೈ,
ಚ್ಚಿರುಪೆರಳೈತ್ತನವುಂ, ಶೀರಿಯರುಳಾದೇ,
ಇರೈವಾ ! ನೀ ತಾರಾಯ್ , ಪರೈ ಎಲೋರೆಂಬಾವಾಯ್ ||28||

Karavaihal pinsenru Kaanam Serndunbom,
arivonrumillada aayikulattu, vuntannai
ppiravi perundanaippunniyam yaamudaiym,
kuraivonru millaada Govindaa ! Vuntannodu
Vuravel namakkingoyikka Voliyaadu
Ariyaadapillaihalom anbinaal Vuntannai
cchiruperalaittanavum seeriarulaade
Iraiva ! nee taaraayi parai yelorembaavaayi ||28||

ಧೇನುಗಳ ಬೆಂಬತ್ತಿ ಕಾನನದಿ ಸಲೆಕಲೆತು
ತಣಿಯುಂಡು ಸಹಜಾತ ಸರಸದಿಂದೈತಂದ
ಗೋಕುಲದ ತಿಳಿವಿಲ್ಲದೆಗ್ಗರು ಕಣಾನಾವು,

ನಾವೆಸಗಿದಪರಾಧವೆಣೆಸದಿರು ಗೋವಿಂದಾ !
ಕಡುನಂಟು ನಮಗುಂಟು ನಿನ್ನೊಡನೆ, ಅವರಿಂದೆ
ಸಲಿಗೆಯಿಂ ಕಿರುವೆಸರ ನಿನಗಿಟ್ಟು ಕರೆದೆವೈ
ಕೋಪಿಸದೆ ಕರುಣೆಪುದು ಕನ್ನೆಯರ ಕೋರಿಕೆಯ
ನಮ್ಮೊಡೆಯ ! ಕೈಗೊಂಡ ವ್ರತಫಲವು ಸಿದ್ಧಪುದು ನಮಗಿಂದು
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

"ಎಲ್ಲೆ ಸ್ವಾಮಿಯೇ, ಅಜ್ಞರಾದ ನಾವು ಹಸುಗಳ ಹಿಂದೆ ಹೋಗಿ ಕಾಡಿನಲ್ಲಿ ಎಲ್ಲರೂ ಒಟ್ಟಿಗೆ ಸೇರಿ, ತಿಳುವಳಿಕೆ ಸ್ವಲ್ಪವೂ ಇಲ್ಲದ ಗೊಲ್ಲರ ಕುಲದಲ್ಲಿ ನಿನ್ನನ್ನು ಸಜಾತೀಯನಾಗಿ ಹೊಂದಿರತಕ್ಕ ಪುಣ್ಯವನ್ನು ನಾವು ಪಡೆದಿದ್ದೇವೆ. ಕಳಂಕ ಹರಿತನಾದ ಗೋವಿಂದನೇ ! ನಿನಗೂ ನಮಗೂ ಇರತಕ್ಕ ಸಂಬಂಧವು ತ್ಯಜಿಸಲಾಗತಕ್ಕದಲ್ಲ. ಲೋಕವ್ಯವಹಾರ ಅರಿಯದ ಬಾಲೆಯರಾದ ನಾವು ನಿನ್ನನ್ನು ಮರ್ಯಾದೆಗೆ ಕೊರತೆಯಾದ ಹೆಸರುಗಳಿಂದ ಕರೆದಿರುವೆವು. ಅದಕ್ಕಾಗಿ ನೀನು ನಮ್ಮ ಮೇಲೆ ಕೋಪಗೊಳ್ಳದೆ ಕೃಪೆ ಮಾಡಿ ನಮ್ಮ ಇಷ್ಟಾರ್ಥ ಈಡೇರಿಸು. ನಮ್ಮ ಅದ್ವಿತೀಯ ವ್ರತವು ಸಿದ್ಧಿಸುವುದು."

We will set out in the woods
Driving our cattle before us,
Our ignorant cowherd clan to be so blessed
As to have you born amidst us !
O faultless one ! O Govinda !
This, our relationship to you,
Will never fade;
If we foolish children
Out of love
Address you with familiarity,
Do not arise in anger, Lord !
But grant us salvation. (S.R.)

Summary

Oh Lord ! we ignorant cowherd follow our cattle to the woods. Among such we are merited by having you living with us. You are faultless, our relationship to you can never fade out of devotion if we address you with names not

befitting your status, Kindly forgive us and grant us our desire and our vow will certainly succeed.

Explanatory Note

The devotees were prepared to receive everything offered by the Lord, who is keen on keeping the devotees always inseparably with Him, using His qualities which win over hesitation or resistance from inside.

When these amenities were available, devotees immediately did not utilise the gift. They are after the company and unity. They, therefore, chose the spot where Krishna spent most of his time tending the cattle outside the village. The interest of any creature shall not be ignored. Therefore, as the cattle move to graze in the fields, the ladies would move along with Krishna and partake their food there ; they are overwhelmed.

'Karavaihal pin Senru'- the sub-human variety moves out in search of food mechanically at intervals. The devotees followed them. 'Kanum Serundu'—the grazing field is nature's granary, where changes are not brought about by the human community in its interest 'Serundu Vunbom ' - there they shall feed and be fed together.

This indicates that the product of consumption would not be claimed by another needy man and which should not be indicative of consuming foreign property. This is the concept of Sesha Prasaada the food available for consumption and not needed by others. But economic conflict is avoided totally.

They turn to the Lord and explain how lucky are they to have the supreme being far beyond the reach of anyone, to assume a popular form and be accessible and sociable

to one and all in the world, irrespective of their status or merit. They say that they belong to the group of cowherds. Their intellectual worth is no better than that of the cow. Total lack of discrimination is their mark. The Lord has chosen to be in their company, one among them. They are thrilled and nothing happier can be thought of. This is their good fortune. Their punya or merit, the lack of it has allowed them the fortune of His coming down to be in their company. His performance is the basis for their elevation. That is in keeping with His nature.

'Govinda' - "Oh Lord, you have taken upon yourself the function of tending the cattle. We too are the cattle." Go means utterance, promise. Govinda means a promise keeper. The Lord extends the promise to man that He would keep his word to protect him. 'Kurai onrumillaada —there is nothing wanting in the Lord.

In other words, the effort of human beings does not contribute to overcome any deficiency in the Lord, who is by nature perfect. Rather, the avatara is an indication that the Lord's perfection is progressively manifesting itself in the form of Jagadrakshana Vyaapaara. It also means that the accessibility out of free will, is a sign of supremacy continued.

'Vuntannodu — 'the relation that exists between us cannot be severed in spite of effort. That being the state of affairs ariyaada — being young and unwise, out of affection, if we refer to you in slang terms, please do not frown on us !'.

To the ladies in the company of Krishna, paratva or the concept of Narayana, the most charming term Govinda

which reflects the stature of the Lord in the protective field; but it should not be forgotten that this easily accessible master, devoted only to save mankind in everyway, is none other than the most supreme, sought after by the most eminent saints and sages. Sowabhya is the crown of paratva. Hence, Āndāl prays to the Lord to give them the Parai — Kainkarya — the equipment that they need to keep themselves worthy in His company.

ಪಾಶುರ—೨೯

ರಾಗ-ಮಧ್ಯಮಾವತಿ-ಮಿಶ್ರಛಾಪು

ಶಿತ್ತಂ ಶಿರುಹಾಲೇ ವನ್ದುನ್ನೈಚ್ಚೇವಿತ್ತು, ಉನ್
ಪೊತ್ತಾಮರೈಯಡಿಯೇ ಪೋತ್ತುಂ ಪೊರುಳ್ ಕೇಳಾಯ್,
ಪೆತ್ತಂ ಮೇಯ್ತ್ತುಣ್ಣುಂ ಕುಲತ್ತಿಲ್ ಪಿರಂದು ನೀ,
ಕುತ್ತೇವಲೆಂಗಳ್ಕೆ ಕೊಳ್ಳಾಮಲ್ ಪೋಹಾದು,
ಇತ್ತೈಪ್ಪರೈಕೊಳ್ವಾನ್ ನನ್ರುಹಾಣ್, ಗೋವಿಂದಾ !
ಎತ್ತೈಕ್ಕುಂ ಏಳೇಳು ಪಿರವಿಕ್ಕುಂ ಉಂದನ್ನೋಡು
ಉತ್ತೋಮೇಯಾವೋಂ ಉನಕ್ಕೇ ನಾಮಾಳ್ಶೈವೋಂ
ಮತ್ತೈನಂ ಕಾಮಂಗಳ್ ಮಾತ್ತೇಲೋರೆಂಬಾವಾಯ್ ||29||

राग-मध्यमावति-मिश्र छापु

शित्रं शिरुहाले वन्दुन्नैच्चेवित्तु,वुन्
पोत्तामरै अडिये पोत्तुं पोरुळ् केळाय्,
पेत्त य्त्तुण्णुं कुलत्तिल् पिरन्द्, नी,
कुत्तेवल् एन्गळै कोळ्ळामल् पोहाद्,
इत्तैप्परैकोळ्वान् नन्रुहाण् गोविन्दा !
एत्तेक्कं एयेय् पिरविक्कं उन्तन्नोडु
उतोमेयावों उनक्के नां आळ् शैवोम्
मत्तैनं कामंगळ् मात्त्, एलोरेम्बावाय् ||29||

Sitram Siruhaale vandummaicchevittu, vun
Pottaamarai adiye pottum porul kelaayi,

Pettam meyittunnum Kulattil pirandu, nee
Kutteval engalai Kollamal pohaadu,
Ittaipparaikolvaan anrukaan Govindaa !
Yettekkum yeyeyu Piravikkum, Vuntannodu
Vuttomeyaavom vunakke naam aal saivom,
Mattainam Kaamangal mattu elorembaavayi ||29||

ನಸು ಮಸುಕಿನೊಳೆ ನಿನ್ನಪ್ಪೊನ್ನಡಿಯ ಪಂಕಜಕೆ
ಮುಡಿಚಾಚಿ ಬೇಡುವೆವು, ಗೋಕುಲದ ತುರುಗಾಹಿ
ವಂಶದೊಳು ಸಂಜನಿಸದೆಮ್ಮೊಡೆಯ ಗೋವಿಂದಾ !
ನಿನ್ನಂತರಂಗ ಸೇವೆಗಲ್ಲದಿರಲೆಮಗಿನ್ನು
ಪೆರತಾವಕಾಮಿತಕೆ ಮನಸೋಲದಂದದೊಳು
ಕರುಣಿಸೈ ಗೋಪಾಲ ; ಏಳೇಳುಪೀಳಿಗೆಯ
ಪರಿಯಂತ ನಿಮ್ಮಡಿಗೆ ಕೈಂಕರ್ಯವೆಸಗುವೆವು
ನಿರುತದಿಂ ಸಿದ್ಧಿಸಲಿ ಕೈಗೊಂಡ ವ್ರತಫಲವು ನಮಗಿಂದು||೨೯||
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

"ಬೆಳಗಿನಜಾವದಲ್ಲಿ ಎಲ್ಲರೂ ಬಂದು ನಿನ್ನನ್ನು ಸೇವಿಸಿ ನಿನ್ನ ರಮ್ಯವಾದ ತಾವರೆಹೂವಿನಂತೆ ಇರುವ ಪಾದಗಳನ್ನು ಮಂಗಳಾ ಶಾಸನವನ್ನು ಮಾಡುವ ಉದ್ದೇಶವನ್ನು ಕೇಳು. ಹಸುಗಳನ್ನು ಮೇಯಿಸಿ ಹೊಟ್ಟೆಹೊರೆದು ಕೊಳ್ಳುವ ಗೊಲ್ಲರ ಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದ ನೀನು ಅಂತರಂಗದ ಸೇವೆಯನ್ನು ನಮ್ಮಿಂದ ಸ್ವೀಕರಿಸದೆ ಇರಕೂಡದು. ಈಗ ನೀನು ಅನುಗ್ರಹಿಸಿರುವುದಷ್ಟನ್ನೇ ನಾವು ಸ್ವೀಕರಿಸುವವರಲ್ಲ. ಗೋವಿಂದಾ ! ಎಂದೆಂದಿಗೂ ಏಳು ಏಳು ಜನ್ಮಗಳಿಗೂ ನಾವು ನಿನಗೆ ಅನನ್ಯಾರ್ಹರಾಗಿರಬೇಕು. ನಾವು ನಿನಗೇ ದಾಸರಾಗಿ ನಿತ್ಯಕೈಂಕರ್ಯ ಮಾಡುವವರಾಗಬೇಕು. ನಮ್ಮ ಇತರ ಮನೋರಥಗಳನ್ನು ನೀನೇ ನೀಗಿಸು. ನಮ್ಮ ಅದ್ವಿತೀಯ ವ್ರತ ಸಿದ್ಧಿಸುವುದು."

At the very break of the day
We come to worship you !
O listen as we sing always
The glory of your golden-lotus feet !
If you who are born into our cowherd-clan,
Do desist from making us your servitors

And thus granting this instant our salvation
See then, O Govinda !
Forever and through seven-Fold births,
Yours we pledge to be,
To you alone our bondage,
All other desires transform,
O my maidens ! (S. R.)

Summary

"Oh, Krishna, we have come here early in the morning to sing the glory of your golden-lotus feet and worship you we will enumerate the main object of our devotional service. Please listen. you are born into the cowherd clan and you should not reject our devotional service. We pledge to be forever bound to you only and make us to serve you. Please remove all our other desires. Our vow will certainly be fruitful."

Explanatory Note

This verse sums up the attitudes of the chetana to the master. It includes the relationship between the master and the servant ; the aim of his life and the attitude of the master and His willingness to free the servant from all defective adjunets and ambitions. Hence, it is called the closing verse, the final verse—Saathumurai Paattu.

'Sittram Siruhaale ' — at the commencement of the dawn, when the dark past begins to move away, the words—maarhalittingal and madinirainda nannaalaal—are remembered, as an occasion, provided for moving about in a pleasant atmosphere. Vandu—coming out of the condition of misery and ignorance, the occasion encourages the mind to leave behind past addictions and attachments.

Vunnai ccevittu—Maargali neerada—"we come to serve

you and to be in your presence-von pattaamarai adiye—your lotus like feet and nothing other than the feet; pottum - we praise with the intention that the feet should not be subjected to any discomfort from the point of view, because, we lived in the world of disappointment, where we found your feet also.

Porul-the purpose of it ; Kelaayi—we beg of your to hear; we make our intentions clear beyond any shadow of doubt and we are eager that from our point of view you are aware of and satisfied with our intentions. We pray that you will kindly hear us.'

'Pettam meyittunnam Kulattin pirandu'—you have condescended to manifest yourself as one among us belonging to the family of cowherds, who tend the cattle and then feed themselves. You have chosen to behave like us out of your affection. You are not bound to behave so and appear among us, for you are supreme and free from any want. It is established that your attachment for us and your desire to uplift us have been the only reason to move with us. This being your intention, you shall halt half-way.

The most normal intimate and inseparable service that we have to render, must be accepted by you and it cannot be rejected. You are duty-bound to accept service ; we belong to you. You shall not treat us as aliens ."

This is the prayer of Andal. The organism cannot reject the limbs nor can it keep the limbs unengaged. This is the dynamism that pertains to the dependent entity called chetana, in contrast with the other dependent entity acetana, which by definition, is a stranger to the concept of grief and gladness, company and partition'.

'Ittaiparaikolvaan nanruhaan '—this acceptance of our service by you, we are not prepared to consider as ' Parai'- an instrument, for we have nothing else to achieve.

'Govinda ! — the protector of the cattle, as the protector of the dynamic dependent go — gacchati — you know that there is nothing beyond being under your protection and to be engaged in your service. We sum up our ambition for all times, in every form in which we find ourselves in the changing world. We shall be only associated with you without any thought of separation, we will be engaged in service directly only towards you. Now, our 'Parai' is this — mattainum Kaamangal maathi—any thought or ambition which falls outside the attitude just mentioned that you shall remove."

The gist of the verse is the fundamental truth that the chetana is the possession of Iswara and He shall not deem himself as a chetana vested with powers when he is associated with the physical body. At the same time being chetana, he cannot be an idle entity, entirely at the disposal of the master to be used or to be kept out of use, but he shall always be engaged in active service. This dynamism distinguishes the chetana from the achetana. The subordination reduces the chetana to the level of achetana. If these two concepts are remembered and utilised, the chetana raises to perfection and the mark of perfection is that he is a worthy projection of divine exhuberance.

The main point of the prayer is—mattainam Kaamangal maathu—the destruction of all ideas arising out of limited view of thought and life. This defect cannot be overcome by the chetana for, on no account, he is a master. Therefore,

he appeals to the Lord, to free him from this defect. If the Lord obliges him, there is a possibility of the thought that man can move God to realise his ambition.

This is a fundamentally erroneous notion. The power to move the Lord in the form of prayer is only an appeal to the Lord to exercise His compassion—Karuna—and extend it to him to overcome his misery—says Yamunacharya in his philosophic poem 'Stotra Ratna' — Madeka vajram kimidam vratante !" This appeal of the chetana to the Lord is understood to be the result of divine initiation—'Yasyaanu grahaamicchanmi tasya vittam haraamyaham.'

The Lord says that if He chooses to bless a chetana, He would free him from the thought of 'Aham' and 'mama', with reference to himself. Tasya refers to the 'Aham' in the chetana as a separate entity ; Vittam is the property, the mama - the belonging of the chetana who seeks protection. It is, therefore, established that the 'Aham' in the cetana and the consequent 'Mama' of this chetana are not natural, but assured by only to be dropped, if salvasion is to be achieved and if achieved and they could be dropped only when Iswara, the Lord offers the help.

This sums up the philosophy of Visitaadvaita - the structure of reality, the status of the chetana, the cause of bondage ; the agent that destroys the bondage ; The emancipation and the final behaviour of the chetana as an active, inseparable dependent on Iswara as His property. This is the view to be followed in life and the society built on this basis is the ideal society. This verse contains the essence of ubhaya vedanta.

ಪಾಶುರ—೩೦

ರಾಗ-ಸುರಟಿ-ಮಿಶ್ರಛಾಪು

ವಂಗಕ್ಕಡಲ್ ಕಡೈಂದ ಮಾಧವನೈಕ್ಕೇಶವನೈ,
ತಿಂಗಳ್ ತಿರುಮುಖತ್ತುಚ್ಚೇಯಿಳೈಯಾರ್ ಶೆನ್ರಿರೈಂಜಿ,
ಅಂಗಪ್ಪರೈಕೊಂಡವಾರ್ತೈ, ಅಣಿಪುದುವೈ
ಪೆಂಗಮಲತ್ತಂಡರಿಯಲ್ ಪಟ್ಟರ್ ಪಿರಾನ್ ಗೋದೈಶೊನ್ನ
ಶಂಗತ್ತಮಿಳ್ ಮಾಲೈ ಮುಪ್ಪದುಂ ತಪ್ಪಾಮೇ
ಇಂಗಿಪ್ಪರಿಶುರೈಪ್ಪಾರ್ ಈರಿರಂಡು ಮಾಲ್‌ವರೈತ್ತೋಳ್
ಶೆಂಗಣ್ ತಿರುಮುಖತ್ತು ಚ್ಚೆಲ್ವತ್ತಿರುಮಾಲಾಲ್
ಎಂಗುಂ ತಿರುವರುಳ್ ಪೆತ್ತು ಇನ್ಬುರುವರೆಂಬಾವಾಯ್||30||

राग-सुरटि-मिश्र छापु

वंगक्कडल् कडैन्द माधवनै केशवनै,
तिंगळ् तिरुमुहत् त्तेयिळैयार शेन्रिरैंजि,
अंगप्पैकोन्डवार्तै, अणिपुदुवै
पेंगमलर्तंडेरियल् पट्टर्पिरान् गोदैशोन्न
शंगत्तमिळ्मालै मुप्पदुं तप्पामे,
इंगिप्परिशुरैप्पार ईरिरंड् माल्वरैत्तोळ्
शेंगण तिरुमुहत्त् चेल्वत्तिरुमालाल्
येंगुम् तिरुवरुळ्पेट्रु इन्बुरुवरेम्बावाय् ||30||

Vangakkadal Kadainda maadhavanai Kesavanai
Tingal tirumuhattu cceyileyaar senrirainji
Angapparai Konda vaartai anipuduvai
pengamanattanderiyal pattarpiraan Kodaisonna,
Sangattamil maalai muppadum tappaame,
Ingipparisuraippaar eerirandu maal varaittal
Sengan tirumuhattu celvattirumaalaal
Engum tiruvarulpetru inburuvarembaa vaayi||30||

ಸುಂದರಾಭರಣ ಸಂಪದದಿಂದು ವದನೆಯರು
ಹಡಗುಗಳಿಡಿದ ನೀಳ್ಗಡಲ ಕಡೆದ ಮಾರಮಣ
ಕೇಶವನ ಕೊಂಡಾಡೆ, ಕಣ್ಮಮಲ ಮಣಿಹಾರ

ಕಂಧರದಿ ಕಂಗೊಳಿಪ ತಿರಿವಿಲ್ಲಿಪುತ್ತೂರ
ವರವಿಷ್ಣು ಚಿತ್ತಾತ್ಮಜೆ ಗೋದೆತಾಂ ವಿರಚಿಸಿದ
ಚೆಂದಮಿಳ ಮೂವತ್ತು ಗೀತೆಗಳ ತಪ್ಪದಿರೆ
ಪಾಡುವೊಡೆ ಈರೆರಡು ಶೈಲಸಮ ಬಾಹುಗಳ
ಕಮಲಾಕ್ಷನೊಲಿಯುವನು ಸಂತಸದ ವ್ರತ, ವ್ರತ ಫಲ ನಮಗಿತ್ತು
(ಕ.ದೊ.ಅ.)

ಸಾರಾಂಶ

ಹಡಗುಗಳಿಂದ ಶೋಭಿಸುವ ವಿಸ್ತಾರವಾದ ಸಮುದ್ರವನ್ನು ಕಡೆದ ಶ್ರಿಯಃ ಪತಿಯಾದ ಕೇಶವನನ್ನು ಪೂರ್ಣಚಂದ್ರ ಮುಖಿಯಾದ ದಿವ್ಯಾಭರಣ ಭೂಷಿತರಾದ ಸ್ತ್ರೀಯರು ಗೋಪಿಯರು ಬಂದು ಸ್ತೋತ್ರ ಮಾಡಿ ಆಗೋಕುಲದಲ್ಲಿ ಕೈಂಕರ್ಯ ವೃತ್ತಿಯನ್ನು ಸ್ವೀಕರಿಸಿದರು. ಹಾಗೆ ನಡೆದ ಪ್ರಕಾರವನ್ನು ಶ್ರೀ ವಿಲ್ಲಿಪುತ್ತೂರಿನ ರಮಣೀಯವಾದ ತಾವರೆ ಮಣಿಗಳಿಂದ ಕಟ್ಟಲ್ಪಟ್ಟ ಮಾಲೆಯುಳ್ಳ ಭಟ್ಟನಾಥರೆಂಬ ವಿಷ್ಣುಚಿತ್ತರ ಮಗಳಾದ ಗೋದಾದೇವಿಯು ಹೇಳಿದ ಸಂಘದ ತಮಿಳು ಎಂಬ ಅಚ್ಚ ತಮಿಳಿನ ಪದ್ಯಮಾಲೆಯ ಮೂವತ್ತು ಪದ್ಯಗಳನ್ನು ತಪ್ಪದೆ ಈ ಲೋಕದಲ್ಲಿ ಈ ಪ್ರಕಾರವಾಗಿ ಪಠಿಸುವವರು ನಾಲ್ಕು ಬೆಟ್ಟಗಳಂತೆ ತೋಳುಗಳುಳ್ಳ ಪದ್ಮಸದೃಶವಾದ ಕಣ್ಣುಗಳುಳ್ಳ, ಸುಂದರಮುಖವುಳ್ಳ, ಉಭಯ ವಿಭೂತಿ ನಾಯಕನಾದ ಶ್ರಿಯಃ ಪತಿಯಿಂದ ಎಲ್ಲೆಲ್ಲೂ ಅವನ ಮಹಾ ಪ್ರಸಾದವನ್ನು ಪಡೆದು, ಪರಮಾನಂದವನ್ನು ಹೊಂದುವರು. ನಮ್ಮ ವ್ರತಸಿದ್ಧಿಯು ಹೀಗೆ ಫಲಿಸುವುದು. ಇದೇ ಶ್ರೀ ವ್ರತದ ಮಹಿಮೆ.

To Him who churned the ocean,
Madhava Kesava,
The radiant cowherd - maidens prayed
And were granted Salvation.
This, in beautiful Srivillipultur,
She who wears garlands
of fresh lotus blooms,
Bhattarppiran's own Godai narrates
Those who Unerringly recite
These thirty verses of chaste Tamil twined,
will be forever blessed
By the Lord of majestic shoulders
Like mountains ranged,
of stately eyes and beauteous main,

Supreme Tirumal
And in His Divine Grace
Live happily ever
O my maidens ! (S.R.)

Summary

The radiant cowherd-maidens offered prayers to Madhava-Keshava who churned the ocean, on which float a number of sea worthy vessels and were granted salvation. The incidents related above have been kindly made the theme of a Tamil garland of thirty stanzas called Tiruppavai, by Godadevi, the foster daughter of Saint Periyaalvar, the poet of Srivilliputtur, for the benefit of mankind. Those who recite them in order, will be favoured with eternal happiness and bliss, at the hands of supreme Being.

Explanatory Note

The last verse promises benefit to the people, who would adopt the style of life mentioned in the previous verse, which is the life of a true devotee of Sri Vishnu. This life has been lived by the cowherds during the life-time of Sri Krishna, who on an earlier occasion engaged himself in churning the huge ocean, treating it as a small vessel-vangam. As a result of churning, He obtained for Himself—Ma—the Goddess Lakshmi, the very best, choicest possession of the Lord. She became His anurupa paatra. He became Kesava—the most charmig person, not necessarily with the association of Lakshmi, but chiefly, because of the curly hair of the head. He may be incidentally the controller of the Gods, the four-faced God, thus masking His absolute supremacy. The Gopika damsels were more particular about His charming personality and they were dressed in a way

worthy of association with the Lord.

'Tingal tirumuhattu' — the face charming like the moon - the ornaments of unsurpassed excellence ; their charm would not attract the Lord to them, for they are derived from the Lord's grace. This charm was parai, given by the Lord to enable them to meet Him. Thus equiped with atmaguna—they were attracted by the Lord and consequently they moved towards Him, begged of Him to help them with Parai, which they ultimately obtained.

This way of life prescribed in the vedanta, was described in detail by Goda, the daughter of pattarpiraan, the broad minded priest Vishnuchitta, who lived in the beautiful city of Puduvai Sri Villiputtur and engaging himself in offering the choicest flowers to the Lord. This Goda offered a maala or garland of verses numbering thirty Sangattamil maalai — she did in company, describing the majesty of the shower of mercy. If these verses without omission in this world, are recited by people, whoever they may be, what would be the scope of them is—'eerirandu maalvaraittol— possessing two pairs of captivating sinwey arms ; 'Sengan tirumuhattu celvattirumaalaal'- a personage who holds as His wealth the face of the group of servants !, 'Yengum tiruvarul pettu'— by Him they will receive the compassionate treatment of the Lord of Sri and will ever experience (inbuvar) infinite joy.

The inclination towards this way of life, is all that is needed to climb to the top. All the rest is the responsibility of the Lord. Parai means ultimately 'Virodhiparihaara' — removal of hesitancy and disinclination that grips man in the world, preventing him from his normal self as belonging to the Lord and ever in His service at His bidding.

ಗೋದಾಸ್ತುತಿ

ಇತಿ ವಿಕಸಿತ ಭಕ್ತೇರುತ್ಥಿತಾಂ ವೆಂಕಟೇಶಾತ್
ಬಹುಗುಣ ರಮಣೀಯಂ ವಕ್ತಿಗೋದಾಸ್ತುತಿಂ ಯಃ |
ಸ ಭವತಿ ಬಹುಮಾನ್ಯಃ ಶ್ರೀಮತೋ ರಂಗಭರ್ತುಃ
ಚರಣಕಮಲಸೇವಾಂ ಶಾಶ್ವತೀಮಭ್ಯುಪೈಷನ್ ||

—*ಶ್ರೀ ವೇದಾಂತ ದೇಶಿಕರ್*

गोदास्तुति

इति विकसित भकेरुत्थितां वेंकटेशात्
बहुगुण रमणींय वक्तिगोदास्तुतिं यः ।
स भवति बहुमान्यः श्रीमतो रंगभर्तुः
चरणकमलसेवां शाश्वतीमभ्युपैष्यन् ।।

—श्री वेदान्तदेशिकः ।

It Vikasita bhakteruthitaam Venkatesaat
Bahuguna ramaneeyam vakti Godaa stutim yah |
Sa bhavati bahumaanyah sreemato rangabhartruh
Carana Kamalasevaam Saasvateemabhyupai shyan||

Sri Vedanta Desikar

In Praise of Goda

"He who recites this Godastuti, which took its rise in this form Venkatesha of full blown devotion and which abounds in excellences, becomes an object of regard and esteem rendering eternal service at the lotus feet of Lord Ranganatha, ever associated with Lakshmi."

—Sri Vedanta Desikar

ಗೋದೆಯ ಜನ್ಮಸ್ಥಳ

ಕೋದೈಪಿರಂದವೂರ್, ಗೋವಿಂದನ್ ವಾಯಿಮೂರ್
ಶೋದಿಮಣಿಮಾಡಂ ತೊನ್ರುಮೂರ್,
ನೀದಿಯಾಯ್ ನಲ್ಲಪತ್ತರ್‌ವಾಯಿಮೂರ್ ನಾನ್ಮರೈಹಳ್,
ಓದುಮೂರ್, ವಿಲ್ಲಿಪುತ್ತೂರ್, ವೇದಕ್ಕೋನೂರ್ ||

कोदैपिरंदऊर गोविन्दन् वायिमूर
शोदिमणिमाडं तोन्ड्रुमूर्
नीदियायू नल्लपत्तर् वायिमूर् नान्मरैहळ्
ओदुमूर् विल्लिपत्तूरु वेदक्कोणूर् ||

Kodaipiranda voor, Govindan Vayimoor
Sodi mani maadam tonrumoor,
Neediyaayi nallapattar Vaayimoor, Naanmaraihal,
Vodumoor, Villiputtur, Vedakkonur ||

ಗೋದೆ ಜನಿಸಿದ ಊರು, ಗೋವಿಂದನೂರು
ಪಜ್ಜಳಿಪ ಮಣಿಖಚಿತ ಸೌಧಗಳ ಊರು,
ನೀತಿಯಂ ನಲ್‌ನಡೆಯ ಭಕ್ತರು ಬಾಳುವಊರು,
ನಾಲ್ಕೆದಪಾರಗರ ಊರು,
ವೇದ ವಿತ್ತುಗಳ ವಿಲ್ಲಿಪುತ್ತೂರು

The birth place of Goda is the city of Govinda,
It is the place of shining gem-studded buildings,
It is the place of devotees leading a moral life,
It is the place of scholars in the four vedas,
Vedic scholars place is Sri Villiputthur.

ತಿರುಪ್ಪಾವೈಯ ಮಹತ್ವ

ಪಾತಕಂಗಳ್‌ತೀರ್ಕುಂ, ಪರಮನಡಿಕಾಟ್ಟುಂ,
ವೇದಮನೈತ್ತಕ್ಕುಂ ವಿತ್ತಾಹುಂ, ಕೋದೈತಮಿಳ್
ಐಂದೈಂದುಮೈಂದುಮ್ ಅರಿಯಾದ ಮಾನಿಡರ್ಕೈ
ಮೈಯ್ಯಂ ಶುಮಪ್ಪದುಂ ವಂಬ್ |

The Eminence of Tiruppavai

पातकंगळ् तीर्क्कुम्, परमनडि काट्टुं
वेदमनैत्तक्कं वित्ताहुं, कोदै तमिळ्
एन्दैन्दुमैंदुम् अरियाद मानिडरै
वैय्यं शुमप्पदम् वम्ब् ||

Paatakangal teerkum, paramanadi Kaattum,
Vedamanai ttakkum Vittaahum, Kodai tamil
Indaindu mainduariyaada manidarai
Vaiyyam sumappadam vanbu ||

ಪಾತಕಂಗಳ್ ಕಳೆದು ಪರಮಾತ್ಮನಡಿ ತೋರಿ
ನಾಲ್ವೇದಗಳಿಗೆಲ್ಲ ಬೀಜಕಾರಣವೆನಿಪ
ಗೋದೆಯಾ ಚೆಂದಮಿಳನ್ನೈದು ಮತ್ತೈದು
ಪದ್ಯಗಳನರಿಯದಿಹ ನರರಿಳೆಗೆ ಹೊರೆಯಹರು ||

Goda, removing sins, showed the feet of the Lord, the seed of the four vedas. Those who are ignorant of her thirty pure Tamil poems are verily a burden to the earth.

ಮುಕ್ತಕ ಪದ್ಯ

ತಿರುವಾಡಿಪ್ಪೂರತ್ತಿಲ್ ಶೆಹತ್ತುದಿತ್ತಾಳ್ ವಾಯ್‌ಹೇ |
ತಿರುಪ್ಪಾವೈಮುಪ್ಪದುಂ ಶೆಪ್ಪಿನಾಳ್‌ವಾಯ್‌ಹೇ |
ಪೆರಿಯಾಳ್ವಾರ್ ಪೆಟ್ರುಡುತ್ತ ಪೆಣ್ಬಿಳ್ಳೈ ವಾಯ್‌ಹೇ |
ಪೆರಂಬುದೂರ್ ಮಾಮುನಿಕ್ಕ್ ಪಿನ್ನಾಳ್ ವಾಯ್‌ಹೇ |
ಒರುನೂತ್ತು ನಾರ್‌ಪತ್ತ್ ಮುನ್ನೂರೈತ್ತಾಳ್ ವಾಯ್‌ಹೇ |
ಉಯಿರರಂಗಕ್ಕೆ ಕಣ್ಣಿ ಉಹಂದಳಿತ್ತಾಳ್ ವಾಯ್‌ಹೇ |
ಮರುವಾರುಂ ತಿರುವಿಲ್ಲಿ ವಹನಾಡು ವಾಯ್‌ಹೇ |
ವಣ್‌ಪುದುವೈ ನಹರ್‌ಕೋದೈ ಮಲರ್|
ಪದಂಗಳ್‌ವಾಯ್‌ಹೇ | —ಅಪ್ಪಿಳ್ಳಾರ್

Appillar's Benediction

तिरुवाडिप्पूरत्तिल् शेहत्तुदित्ताळ् वायूहे ।
तिरुप्पावैमुप्पदुं शेप्पिनाळ् वायहे ।
पेरियाल्वार पेट्रडुत्त पेण्ळ्ळै वायहे ।
पेरंबुदूरु मामुनिक्क पिन्नाळ् वायहे ।
वोरुनूत्तु नारपत्तु मुन्नूरैत्ताळ् वायूहे ।
उयिररंगक्के कण्णि। उहन्दळित्ताळ् वायहे ।
मरुवारुं तिरुविल्लि वळनाडु वायूहे ।
नहर्कोदै मलर् पंदगळ्वायूहे ।।

Tiruvaadippooratlil Sehattudittaal Vaayihe |
Tiruppavai muppadum seppinaal vaayihe |
Periyaalwar petradutta penbillai vaayihe |
Perumbudoor maamunikku ppinnaal vaayihe |
Orunoottu Naarpattu munnuraittaal vayihe |
Vuyirarangakke Kanni vuhandalittaal vayihe |
Maruvaarum tiruvilli valanaadu vaayihe |
Vanpuduvai nahar kodai malar padangal vaayihe

ತಿರುವಾಡಿಪ್ಪೂರದಂದಿಳೆಗುದಿಸಿ ಬಂದವಳು ಬಾಳ್ಗೆ |
ಮೂವತ್ತುಪದ್ಯಗಳ ತಿರುಪ್ಪಾವೈಯೊರೆದವಳು ಬಾಳ್ಗೆ |

ಪೆರಿಯಾಳ್ವಾರೆತ್ತಿ ಸಲಹಿಸಾಕಿದ ವರಗುಪರಿ ಬಾಳ್ಗೆ |
ಪೆರುಂಬುದೂರ ಮಾಮುನಿವರರ ಸೋದರಿಯು ಬಾಳ್ಗೆ |
ನೂರನಾಲ್ವತ್ತು ಮೂರು ಪದ್ಯಗಳ ನೂರೆದವಳು ಬಾಳ್ಗೆ |
ರಂಗನಿಗೊಸೆದ ಮಾಲೆಯನು ಸೂಡಿದಂಗನೆಯು ಬಾಳ್ಗೆ |
ಪರಪ್ರದುವ್ಮೈಪತ್ತನದ ಗೋದೆಯಾ ಮಲರಡಿಯು ಬಾಳ್ಗೆ | (ಕ.ದೊ.ಅ.)

She who appeared on Tiruvaadippuram day, live forever|
She who sang thirty verses of Tiruppavai live forever |
She, blessed daughter brought up by Periyalwar, live forever |
She, sister of perambudur Mahamuni, live forever |
She, who sang one hundred forty poems live for ever |
She, who wore the garlands meant for Ranga live forever|
Villipputtur's Goda's malaradi exist for ever |

ಅಡಿಉರು

ಮಾರ್ಹಳಿ, ವೈಯತ್ತು, ಓಂಗಿ, ಆಯಿ, ಮಾಯನ್,
ಪುಳ್ಳಂ, ಕೀಶುಕೀಶು, ಕೀಯ್ವಾನಮ್, ತೂಮಣಿ, ನೋಟ್ರು,
ಕಟ್ರು, ಕನೈತ್ತು, ಪುಳ್ಳಿನ್, ಉಂಗಳ್, ಎಲ್ಲೇ,
ನಾಯಕನ್, ಆಂಬರಮೇ, ಉಂದು, ಕುತ್ತು, ಮುಪ್ಪತ್ತು,
ಏಟ್ರು, ಅಂಗಣ್, ಮಾರಿ, ಅನ್ರು, ಒರುತ್ತಿ,
ಮಾಲೇ, ಕೂಡಾರೈ, ಕರವೈ, ಶಿತ್ತಂ, ವಂಗ ||

ಅಡಿತರು ।

ಮಾರ್ಹಳಿ, ವೈಯತ್ತು, ಓಂಗಿ, ಆಯಿ, ಮಾಯನ್, ಪುಳ್ಳಂ, ಕೀಶುಕೀಶು,
ಕೀಯ್ವಾ, ತೂಮಣಿ, ನೋಟ್ರು, ಕಟ್ರು, ಕನೈತ್ತು, ಪುಳ್ಳಿನ್ನೂ, ಉಂಗಳ್, ಎಲ್ಲೇ,
ನಾಯಕನ್, ಅಂಬರಮೇ, ಉನ್ದು, ಕುತ್ತು, ಮುಪ್ಪತ್ತು, ಏಟ್ರ, ಅಂಗಣ್,
ಮಾರಿ, ಅನ್ರು, ವೊರುತ್ತಿ, ಮಾಲೆ,ಕೂಡಾರೈ, ಕರವೈ, ಶಿತ್ತಂ, ವಂಗ ||

Mnemonic - Transliteration

Maarhali, Vaiyattu, Ongi, aayi, maayan,
Pullum, Keesukeesu, Keeyvaanam, toomani notru,
Katru, kanaittu, pullin, vungal, elle,
Naayakan, ambarame, vundum, kuttu, muppattu,
Etra, angan, maari, anru, orutti,
Maale, koodarai, karavai, sittam, vanga ||

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Born in a Samvedic Brahmin family (1925) in Venkatayyana Chatra Agrahara, Chamarajanagar Taluk of erstwhile Mysore District, Dr. V. S. Sampathkumaracharya had a brilliant academic career : B.A. (Hons) of the Mysore University (1947), M. A. of Benares Hindu University (1961), B. Ed., (1962), Ph.D., of the Mysore University for his Doctoral Treatise 'Life in the Hoysala Age 1000-1040 A.D.' (1974)

Dr. Acharya served with distinction in various educational institutions as Teacher and Professor of Education before his retirement as Principal in 1981. A doyen among Carnatic Musicologists, music came to him as a craving of the soul as it were. His first initiation into music came from his aunt and mother in his childhood. Later he came under the influence of Sangita Bhushana M.A. Narasimhachar. Gifted by nature with profound insights Dr. Acharya made it to the higher echelons of musicology with grace and ease. An erudite scholar with creative insights Dr. Acharya has authored many valuable works on *Musicology, Musicians, Hostory of Music* and to cap it all his seminal encyclopaedic work *'Karnataka Sangitada Paribhashika Shabdakosha'* (1983). Titles and honours have come to him all the way.

TITLES AND HONOURS

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3. **Sangeetha Vidyanidhi**-President of the 8th Music Conference of J. S.S. Sangeetha Sabha Trust, Mysore-2000.
4. Gayana Samaja, Bangalore-1994
5. Vidwan Bellary Venkateshachar's Tyagaraja Aradhana Festival -1994
6. Kavya Ranjini Sabha, Mysore-1994
7. Sri Tyagaraja Sangeetha Sabha, Mysore-1995
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Andal's *Tiruppavai* ●●●

Goda, also known as Andal, means giver of cows, illumination and revelations. True to her name Andal blossomed forth to personify all these cherished values in her myriad mystic revelation.

Andal being one of the great Alvars, and a gem of mystic among them, homage has been paid to her during all these centuries.

She lived several centuries before Acharya Ramanuja and her works have been zealously commented upon by a galaxy of scholars.

Andal was a bridal mystic. She was a born devotee of God like Saint Tyagaraja. In her *Tiruppavai*, one can sense and feel the emotive cravings of a most sensitive soul, the agony and ecstacy through which it passes, only to usher in, in the end, a mystic revelation of *Prapatti*, total surrender to God, with a lyrical abandon.

- V. S. Sampathkumaracharya

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